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MODERN FORESIGHT

FOR SELF-PROTECTION
ENLIGHTENMENT
EFFICIENCY
PROFIT

BY G.E.MELLEN

Modern Foresight

in

Home Life
Social Life
Business Life

Face Reading on Sight

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DEDICATED

To all who exist, and will exist henceforth and evermore,
Knowledge of Heads and Faces that you have never known before;
And to the "bumps" and the "hollows" upon your head and face,
That "give you dead away" to the rest of the human race.

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OCT 16 1917

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YOU HAVE LEARNED TO READ

The twenty-six letters in the alphabet many years ago, but have you learned the forty-three letters or characters in the alphabet of Human Nature?

The letters in our Language arranged into words either spoken or written, express one's thoughts to others.

Fortunately for us ordinary mortals, Science has discovered that every characteristic in the brain of the human (also the animal) is distinctly represented upon the outside of the cranium, the face and the entire form, which constitute the alphabet of character, and disposition.

As an illustration, we will take two six and eight year old girls of different families. We **first** use the alphabet of language to distinguish them apart when speaking of them—Henrietta and Theresa —the former having nine letters or characters to spell her name and the latter only seven.

We have learned the shape and size of these characters so thoroughly that we know the entire combination and arrangement of them at a glance, producing the distinctive names.

And so it is in the alphabet of Heads and Faces with the forty-three characters or faculties; we learn their shape and size and location as easily as the alphabet of language.

Henrietta has very large faculties of Tune and Time—a bulging out of the temples just above the eye which any one can easily see at a glance and it tells you that she is all music—wants to get upon the high stool and play all over the keys at the piano; is humming tunes constantly and dancing around the house; in later years if allowed to devote her time to music, will compose her own music.

Theresa has very large faculties of Causality and Ideality and you see a bulging of the forehead in the upper part, and of the head a little farther outward and higher up near the hair-line; these tell you that she likes to read books and stories, especially poetry, and likes to get up plots of her own (and no doubt will later in life) and she likes to think and study out all the reasons of things.

You can now see how easily it is to learn the alphabet of human faces and heads and also must see that it is equally so necessary to know one alphabet as the other, in order to be prepared for personal improvement, correct education of children and the preservation of our own interests in the association with all kinds of other human beings.

what is underneath the cranium of every one of your friends and associates.

Nothing is easier or more simple.

We can show you the "know how" to get at the real inmost self of every person on sight, by the so-called "bumps," "flats" and "hollows" on the head, and by the form and expression of the face, so plainly in sight upon every human being that exists.

We so simplify our classifications, confining them to the ordinary every-day incidents, that anyone, without previous knowledge of the science, can easily grasp every phase about it.

EVERYBODY CAN KNOW HOW TO:

Choose the most profitable vocation for themselves;

Determine the character and ability of would-be employees on sight;

Improve the undesirable faculties in children;

Choose a reliable partner in a business venture;

Increase one's ability to gain more salary;

Select a companion in matrimony who is in vibratory harmony with one's own peculiarities.

Every distinctive faculty of self is plainly indicated upon the outside of the head, face or form. The symbol may be

in the face, in the walk, in the clothes, in the voice or in the hand-shake, or all together.

It is there, scattered all over the entire figure, plainly in sight, if you know just **where** and **how** to look for it.

This is what we tell you in plain, understandable language.

If all the people in this world
could "see" what is **plain** to see,
What a very different world
all this wondrous world would be.

VIBRATORY CORRESPONDENCE WITH INDIVIDUALS.

No one should ever make an important move, where it has anything to do with others, without first determining if the other person is on the same plane of vibration as he himself is; otherwise, such a combination would invariably end disastrously, and this part of our existence is too uncertain in length to waste any valuable time on such experiments, when they can be so easily avoided by **our** way of "seeing for yourself."

Unhappiness Without Same Vibration.

To explain vibration more explicitly:

Everything in nature vibrates, or, in other words, has motion. Some kinds of wood can be seen to vibrate, with the aid of a very strong microscope, but it vibrates so slowly that it seems to the naked eye as a solid. Water vibrates much more rapidly than wood, so much more that it becomes a liquid to our phys-

ical vision, and transparent because its vibratory motion is too rapid for us to catch it. Air is still more transparent than water, in fact the vibration is so rapid that it becomes invisible to our physical eye, therefore it must be understandable that any two substances that are not vibrating exactly alike will not mingle.

Air with its invisible rapidity of vibration, will not mix with water because of its much slower vibration, as for example: to blow air into water through a tube, the air will rise to the surface instantly, illustrating that there is no vibratory correspondence between air and water, because on a different plane of vibration. To return to our comparison of two individuals, if one has a very coarse organism, low ideals, low mentality, it is an impossibility for that one to be on the same high plane of vibration as the other one with fine organism, high ideals and high mentality, therefore, there would be no communion of interests, no vibratory correspondence, and **never** any happiness between them if they were unlucky enough to "go it blind" in matrimony or in a business venture.

With very little study you begin to notice every face you see and, before you are aware of the fact, you will know more of the characteristics of a person on sight than they do themselves in all the many years of their life.

It is so very interesting after you get a little insight of it that the more you read faces the more you want to, and there is never any end to the different surprises you will experience as you advance in the knowledge of Cranioscopy. (Pronounced cra-ni-os-co-py.)

You will not wonder then why there are so many mistakes in one's own opinion of casual acquaintances; misunderstandings in intimate companionship; misfits in business partnerships, and deplorable disillusionments in wedded life. And to think that every one of these troubles could have been avoided with a very little of this special knowledge that has been so woefully neglected by everybody ever since the science was discovered an hundred years ago!

If whoever reads this book sees no truth in what we claim, we can only pity such understanding.

We know nothing whatever about "fortune telling". Unfortunately, this science has been often considered in that mystic class, on account of the mind faculties, being invisible of themselves, but few have realized that every faculty of the mind is indicated on the outside of the head and face, where everybody can see for themselves, if they learn by observation and reasonable study as they have already learned other things within their years of understanding.

To open up the facts by demonstration and illustration in a convincing way is the intention of this book, in pocket size, handy for ready reference at any time or place.

DIVORCE COURTS.

The records of the Divorce Courts of our land and the courts of Domestic Relations ought to be sufficient proof to everybody that there is something radically wrong with our institution of marriage, and as none of the lawmakers, as yet, has ever accomplished any perceptible improvement, we assert that **our way** is the only indisputable and sane solution of the problem, and we also claim that **nothing** could be more detrimental to society than the union in marriage of two people having mind faculties that are positively out of harmony with each other and to bring new lives into the world under these lamentable conditions.

We hold that it is a sin, if there ever was a sin, for people to make their matrimonial selection in a haphazard, snapshot, by-guess fashion, as has always been done ever since human beings existed.

What we do is to prove to you that you can "see for yourself" just as positively and accurately as we do ourselves, if any certain person would or would not make a partner in business or in matrimony that would be suitable to one's

own peculiar characteristics. Such knowledge may save you thousands of dollars in business, and thousands of heartaches in matrimony.

PEOPLE IN LOVE.

People "in love" usually just go blindly along, dreaming of nothing but the other "sweet" self, and utterly oblivious to all the character "bumps," "flats" and "hollows" that are plainly in sight upon each other's head, seemingly waiting in silent appeal, for an intelligent comparison of individual mind faculties, before any serious affairs are thought of.

This, the most important of all ventures in life, and which **should** require the most painstaking investigation, is usually relegated to the lottery plan of selection, and consequently often ends up in the "waste basket" of human experience.

Wake up!!!! All you engaged and want-to-be-engaged couples!!!

RIGHTS OF PEOPLE TO COMPARE CHARACTERISTICS.

Each one of you has a perfect right to "see for yourself" if the **other** one's natural characteristics are in perfect harmony, and on the same plane of vibration, as your own.

If such a comparison proves to be "out of sorts" then and there is the time and place to end the intimacy.

As one example, if the woman's head was dominated by the elemental faculties —Nos. 5, 16, 30, 19, 21, 7, 8, 10, 13, 24, (high above the ears) and the man's head —low above the ears with Nos. 25, 33, 40, 41, 17, highly developed, there never could be one moment of true happiness after the honeymoon, although **before** marriage and during courtship, a more attentive and considerate lover could hardly be thought of.

HOW TO SEE ONE'S OWN "BUMPS."

To "see" underneath your own cranium to determine your own good and bad qualities, get between two or three mirrors that are so arranged as to give you a direct view of every part of your head and face—front view, back view, side view, and if your hair obstructs the formation of the different faculties, dampen it until it will lie flat and smooth on the head.

Each faculty of the mind expresses itself by one of three distinct surfaces upon the head—Convex, Flat or Concave; Convex represents large or positive degree; Flat stands for medium degree; Concave, for small degree, but we are using the more familiar terms "bumps", "flats", "hollows", for the easier understanding of their meaning.

The different degrees in which each faculty has developed, determines the value of each, and of all the 43 distinct faculties, in duplicate on each side of the head, each one can be accurately located, either by the eye or by applying the tips of the fingers to the head.

SELF-ANALYSIS.

When we fully realize that our mind faculties are **not** the result of definite and refined thought on the part of our parents previous to the compounding and assimilating of soul and chemical matter, but **is** the result, in 999 cases out of 1,000, of "blind" animal passion, we will not wonder at the haphazard combinations and abnormal peculiarities and inclinations of our intelligent self, but **that** does not establish the excuse that we should allow our faculties to remain as they were born into us; rather, that we should do all within our defective understanding to improve upon them by study and from the contact and associations of other individuals who were lucky enough to come out of the mold on a higher plane of morality or intelligence.

Should we not attempt to rebuild our defective faculties for the good of our children yet to be born, and for the good of the entire human race in its struggle for progression.

There is room for much deep thought upon this subject, and let us hope that

our final conclusions will be a revelation to us and that the ultimate result will be of inestimable value to the moulding of the future generations of the world.

There is nothing so essential in foresight as to have a correct knowledge of one's own good and bad qualities of the mind. We must first analyze ourselves correctly before we can compare our own characteristics harmoniously with the traits of others with whom we have a desire to associate, and also before we can have the critical knowledge necessary to analyze any head upon sight.

We must therefore put our own head "upon the block" and observe it with the severest scrutiny—just severe enough to withstand a favorable comparison with the great ideals that we invariably look for in others. To do this with any degree of accuracy and understanding, it is necessary to assemble the different faculties of the mind in their resective groups upon one side of a sheet of paper, and on the opposite side record the remarks and analysis of your conclusions, in accordance with your innate feelings and inclinations, as we illustrate by two or three examples, herewith:

No. 1.—If you have constant desire to be of some use to others, and to be of some good to humanity in general, or to relieve distress; or have sympathy for the unfortunate poor, or humane regrets for all the wickedness and vice that

thrives in the midst of our modern social life, then you have very large mind faculties of Conscientiousness, Benevolence, Spirituality, Gratitude, Friendship, Parental Love, Hope, Conjugality, Combativeness, but rather small faculties of Acquisitiveness, Secretiveness, Destructiveness, Alimentiveness, Amativeness, Self-conceit and Human Nature. (See Fig. 2.)

This combination of faculties makes you too tender-hearted for an accumulation of the necessary things in life for personal comforts, and makes you a victim of vultures playing on your sympathy and posing as friends. Therefore, for self-protection for yourself and family wouldn't it be better to rebuild—increase the deficient faculties and decrease the abnormal faculties of the mind, making you better prepared to combat the encroachments of the unsympathetic world upon good nature?

No. 2.—If you have no desire to help others in their troubles; no compassion for their sorrows; no feeling within you to give your bit for the relief of distress, or for unavoidable and unfortunate conditions of life; no repentance for the many heartaches you have brought upon loving parents or other relatives and friends; no regard for truth, virtue and honesty; no feeling of graciousness for unsolicited favors or financial assistance in sickness or poverty; no regrets for the vices in social life that surround us and almost engulf at times the great efforts of worthy

men and women to lift humanity above such environment; no thought of anything but a gratification of your own physical needs and pleasures in life ,then you are a product isolated far below the average of human beings, with no piety in your heart, and your prayers, if you have any, are **selfish** ones for fear of punishment for the many unforgivable deeds that have permeated your entire earthly life.

You are simply an expression of the "hit or miss" compounding of chemical elements uniting with soul during the activities of the Amative faculty in its gratification of carnal desire (regardless of consequences), which put you in a mould of exceedingly low vibration, and according to one of the great inexorable, immutable laws of Nature—that any body or soul having a low scale of vibratory motion is also on a scale of low organization and intelligence.

Your dominant faculties of the mind are Destructiveness, Alimentiveness, Secretiveness, Amativeness, Approbativeness, very small faculties of Conscientiousness (desire to do right), Self Esteem, Benevolence, Spirituality, Veneration, Hope, Gratitude, Friendship, Parental Love and Conjugality. (See Fig. 21 for shape of the head.) Therefore would you not make a better citizen and be better prepared to accomplish the evident object of Supreme Intelligence to progress in the generating process of the hu-

man souls whom you might bring into the world, if you would rebuild—increase the action of your deficient faculties and decrease that of the dominant ones?

No. 3.—If you have an innate desire to investigate and understand the fundamental laws of Nature, delving into the intricate billions of miles of unknown space out of which sparkle and scintillate the needle points of light from distant suns and worlds; speculate upon the power, force and intelligence that holds these vast bodies of matter at certain distances from one another; reason out the object why our own little speck of earth should be populated and afterwards depopulated by wholesale slaughter; try to reason out why human beings have not educated themselves up to the same standard of improvement in creating children that they have in creating dogs and hogs; to conclude from all deductions that if human beings had for ages past been improving the creations of their own progeny with as much foresight as they have the beasts of the field, that there would never have been, in this day and age, any such calamity as is raging in every remote part of the globe; or to try to bridge the gap into the realms of invisible human life and discover if the phenomena of impressions that seem to come from nowhere are not in reality the result of intelligent and individual influence from friends gone before us and still hovering around within the boundaries of

the atmosphere that surrounds their former physical home; or, to try to fathom the phenomena of all life principle, as it is seen in every living thing of the visible, and known of in the invisible, part of Nature, suggests a combination of faculties that is far above the average, therefore we have very large Casualty, Comparison, Individuality Locality, Spirituality, Sublimity, Form, Size, Weight, Order, Color, Number, Constructiveness. (See Fig. 15.)

The other faculties of the mind are subordinate to a certain degree, because of the fact that they are seldom called upon for action, as the above individual has no time for the ordinary things of everyday existence, and only dreams of the great discoveries of Nature's laws that he is about to make any day. If he makes new discoveries it is to the advantage of the entire human race, and we cannot suggest any improvement upon the mind faculties that already seem to dominate him.

No. 4.—In this illustration we are talking to the young men specially, for the reason that young ladies rarely ever expect to do anything after they are married but to "keep house," and as most of them join that heavenly realm of exclusiveness before they reach the age of 25, they are practically out of the "ready cash" producer class.

However, the exceptional ones, who love their provider too much for his own good and for their own future content-

ment, also the type of girl who wants to be independent of **any** of the masculine side of nature, can apply our remarks to themselves and perhaps profit by it.

If your parents are unfamiliar with this science of knowing what faculties they have helped Nature to create within you (most of them are), you will be obliged to depend upon conditions and be your own judge, after thoroughly mastering our "Modern Foresight".

If your combination of faculties is evenly developed, it will be much more difficult to decide what vocation you would best succeed in, and in that case an examination of your head by photographs might be sufficient.

If your mind faculties are **not** alike in development **then** you will have strong inclinations or tendencies to follow some one vocation and **that** is the very employment that you should devote all of your energies to, for you have no time at that age to waste groping around experimenting from one thing to another to finally come back to the starting point—the mind faculty that is doing its utmost to start you right.

Your dominant faculty, or perhaps group of faculties along the same line, is constantly on the alert and compels you to confine your deepest thinking, most serious thinking, within the limits that such employment would extend; if your strongest desire is to see wheels go round, machinery running, boring,

planing, gouging out iron chips, forming new things, your dominant faculty is Constructiveness, assisted by Form, and you should, by all means, be a machinist; if you would rather do delicate, intricate, special kind of mechanical labor, you should be a watchmaker; if you have an itching desire to draw offhand, or picture out on paper a funny idea or some event, or some famous character in politics, or illustrating stories, your dominant faculties are in the artistic class—Form, Size, Ideality, Mirthfulness, Constructiveness, and anything outside of that vocation would be a bore to you; if you would prefer to watch all the pretty street costumes and styles, colors and fluffiness, noticing exactly how each one is cut and fitted, then you are a natural-born designer with the faculties of Constructiveness, Form, Color, Size, Ideality predominant, and should be either a salesman, saleswoman, or designer of wearing apparel.

If your inclinations are along mercantile pursuits, the particular kind you would better take up would depend first upon business ability—faculties of Causality, Comparison, Secretiveness, Acquisitiveness, Cautiousness, Destructiveness, and Order, then assisted by Constructiveness for Hardware; Alimentiveness for Groceryman or Wholesale Liquors; Color, Ideality, Form, Suavity, Friendship, Amativeness for Millinery, Clothing and Dry Goods.

If you have a craving desire to imitate others , or are a good story teller, or are very fond of dancing, singing and leading an active, exciting, changeable life, then your dominant faculties are Imitation, Time, Tune, Language, Friendship, Amativeness, Destructiveness and Alimentiveness, and your vocation must be on the stage in order to enjoy life at all and become an adept at your work.

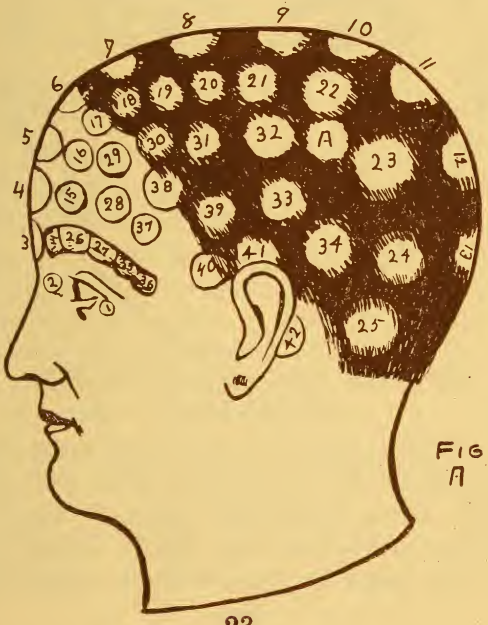
If you have a strong desire to argue and contend for your own opinion colloquially, then your dominant faculties are Combativeness, Destructiveness, Secretiveness, Firmness, Concentration, Language, Causality, Comparison, and Human Nature, and not many opponents could get the best of you in a case at law, therefore to be a lawyer would be your greatest opportunity to become famous.

If you have an uncontrollable desire to be listless, sluggish, lifeless, indolent, inactive, you are either sick or woefully lazy, and if not sick your dominant faculty is Alimentiveness, with very small, deficient faculties of Combativeness, Self-esteem, Force (Destructiveness), Acquisitiveness, Hope, Vivativeness and the vocation most suitable for you would be of a sedentary nature, like bottoming chairs in the daytime and devouring cheap love stories in the wee small hours of the night time. You would be very successful at both.

If you are already employed in some mercantile institution of large dimen-

sions and many departments, and you are all the time on the lookout for some improvement in the system, and are not concentrating your mind on one particular class of work, but keep your eyes and ears open to everything that is going on about you, as well as to do your own work well, you have the faculties of Individuality, Comparison, Constructiveness, Destructiveness, Firmness, Self-esteem, Approbativeness, Secretiveness, Acquisitiveness, Cautiousness and Amativeness very large, and are of just the right type of man to forge ahead and get to the very top of the ladder of success.

We might continue along this line of Self-Analysis indefinitely, for there is no



end to the different combinations of mind faculties, and each separate combination will give an entirely different disposition, temperament and inclination in each individual. But we do specialize that to follow one's own strongest inclination in the vocational problem is the surest road to success.

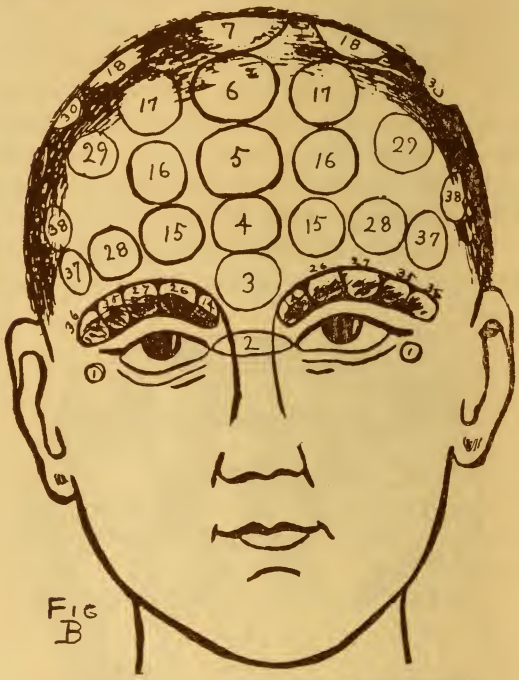


FIG B

OTHERS ARE NOT FLIRTING WITH YOU.

What applies to your own head and face applies to others, and when you discover some "impudent person" staring at you, they are very likely analyzing you the same as you are them instead of

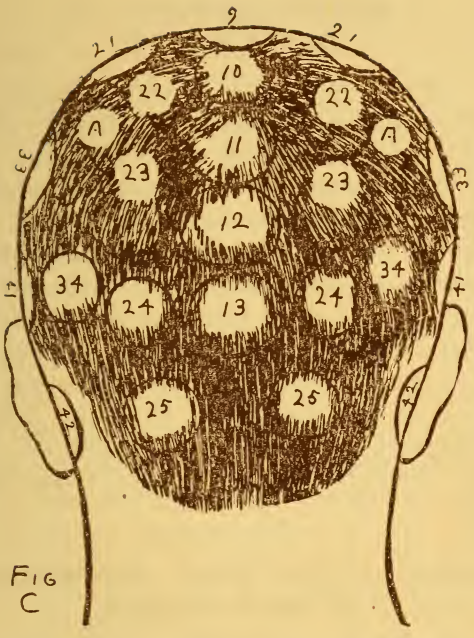


FIG C

trying to flirt with you, as you may think.

Since you care for only just enough knowledge of this nature to satisfy your own personal needs, we are not going into all the intricate details of the science of head and face reading, as that is only for those who wish to adopt it as a profession, or for personal entertainment.

In our illustrations of each faculty of the mind which represents your real self, we give you three views of the head and face—Figs. A. B. C. all of which have to be taken into consideration, in order to correctly locate and compare one with another.

ENTERTAINMENT BY CRANIOSCOPY.

By far the quickest way to learn the art of reading faces, is to practice upon one's own family or upon friends.

Friends and their friends are always glad to have their heads and faces examined by one who can tell them something about themselves, and their friends that none of them know, and one can always tell if he is hitting the nail on the head, by the different expressions on the faces of the listeners. It is no end of amusement for both the examiner and the examined as long as the heads hold out.

UNBALANCED HEAD NECESSARY TO BE A GENIUS.

If your head, upon examination, proves to be of the same balance as the Figs. A. B. C. you will never become exceptionally famous, or be a genius, since one has to be decidedly **unbalanced** to be able to do uncommon things. To be able to do **one** thing **great**, is about all that can be expected of one person in so few years of experience.

CHANGING HEAD FACULTIES TO DEMONSTRATE RESULTS.

Suppose we take the Figs. A. B. C. and change the degree of some of the faculties, and note the result:—If Nos. 4,

5, 16, 30, 31 were highly developed, the forehead at that point would be very prominent, each faculty plainly distinct from the other faculties adjacent. Such a person would be a great thinker and writer upon subjects that would be valuable to any one who had enough mentality to comprehend them, but such a writer might be very deficient at the Nos. 25, 24, 13, 23, because he wouldn't have time nor the inclination to bother with thoughts that those numbers represent, and therefore this part of the head would be almost straight up and down in the back—not having enough affection nor friendship to attract anyone to him. On the other hand, if these last numbers were well developed and No. 29 added, he could write stories that would bring tears of joy and sympathy in profusion to all who would read, and his leisure hours would be passed in many a romp with children and friends. In that event the back part of the head would be full and round. So you can see for yourself what an advantage it might be in many ways to know considerable about heads and faces.

If Nos. 9, 41, 34, 25, in Fig. A. were very large, and 23, 24, and 13 small, which is quite often the case in men, the head at 9 would be much higher than in the illustration and the faculty at 13

would be flat or even hollow, instead of round as in the illustration; now looking at the Fig. C you would find faculties 41, 34, 25, as large round "bumps" about like half of a butternut, and the head would be much wider between the ears. Such a man would be so domineering, stubborn and cruel that any woman who happens to fall in love with him, would soon wish, after marriage, that she had never been born; but if the woman had known enough **before** marriage, about reading of character to serve her own particular purpose, she could have saved herself all that heart-breaking experience.

TO INCREASE THE SALARY.

To increase one's salary, there could be no quicker way than to familiarize one's self with the knowledge of how to select efficient help for the different departments in any large institution where many people are employed. How to discriminate between honest and dishonest employes at sight: Some have much **more** ability than they think they have, while others have **less** ability than they know they have, but our system puts you into the position of knowing all about the real "stuff" that any person is made of. In the vocational line, a person having

large faculties of 3, 6, 1, 17, 9, 10, 23, 26, 29, 38, would make an excellent salesman.

A person having 5, 16, 38, 14, 26, 2, 36, 11, highly developed would do wonders in mechanics and invention.

A person having a head that is low over the ears, a wide head between the ears, and a retreating forehead, small faculties of 10, 22 would never get above sweeping the streets or other menial work.

A person with **large** faculties of 41, 40, 33, 39, 25, and very **small** faculties of 7, 19, 21, 8, 32 would make the most dangerous kind of criminal.

An employe who is able to detect the true character of anyone they see, on the spot, is of greater value to an employer, than one who has no such knowledge.

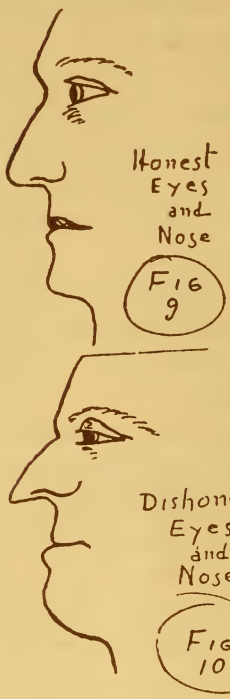
Knowledge of faces on sight gives one unlimited confidence in his own ability to "**do things**" and he has far better chances of succeding in any undertaking that is associated with all kinds of people.

PREPAREDNESS

is a good slogan and a good principle to stick to all through one's earthly existence.

PROOF OF MIND FACULTIES IN HEAD.

Though it will be immaterial to most of our readers to know just why, and from what proof we make our assertions concerning Heads and Faces, for the better satisfaction of the few, we will give a short description of the scientific principle of it.



Referring to Figs. 9 and 10—one nose to you looks honest, and the other dishonest. Now the question is, where does the idea, that makes these two noses grow so differently, originate? Is it inside each separate nose, or is it somewhere else?

Cranioscopy says it is in the mind, and as we are unable to find a better place for it, we willingly agree with Dr. Gall, the discoverer of this truth over 100 years ago.

Everybody knows that no two persons, even in one family, show the same **amount** or **kind** of mentality. One may be a genius in music, and another unable

to distinguish one note distinctly from another, and yet could be a wonder in mechanics and invention.

This goes to prove that there must be different organs in the mind to correspond with each different manifestation of talent and emotion, therefore since we all recognize that we have many other kinds of talent and emotions than the ones mentioned above there must be organs in the mind to correspond with each and every faculty that a person possesses.

These organs have been nicknamed, "bumps" by the uninitiated as that best expresses their unsophisticated ideas of Head-reading, but as you will notice in all of our illustrations, there is rarely an instance where you can recognize a "bump."

Head and Face reading is not done by "bumps", but is accomplished by noting the shape and size of the head and expression of the face. As proof of this statement, we will let the reader decide, by telling us how his or her own opinion is formed in reading the heads and faces of the illustrations in this book.

To continue with the explanation, the brain is divided into forty-three areas, representing mind faculties, located on each side of the head with the dividing line at the top, front and back, in the center. (see Fig. 25). The organs have fibres extending from each one, and converging to the top of the spinal column.

Fig. 25

A—Medulla Oblongotta—top of Spinal Column.

The brain is developed through these fibres, the volume of the brain being dependent upon the length of them, consequently an organ is large in proportion to the distance from the brain center to the surface where it is located.

The organs on this dividing line blend together from either side of it, producing single organs, instead of being in duplicate as the others are, farther away from the line.

These blended organs are Nos. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

The correct proportion of the shape of the head, is found by extending lines from the ear opening to the surface of

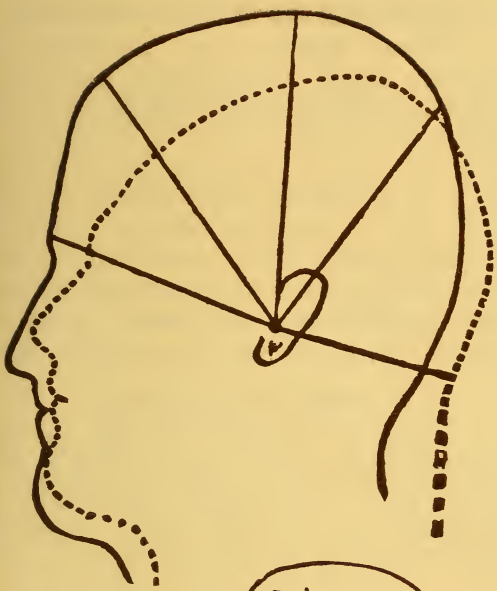


FIG. 23

the head of the dividing line (see Fig. 23).

In this illustration the dotted line is the head of a man who murdered his own brother, the black line, a famous English poet, and the difference between the two is very noticeable, the development of the poet being upward and forward, while that of the murderer is upward and backward and the head was also very wide from ear to ear in the latter.

The former measurement, **upward** and **forward** gives large mentality and morality, while in the latter the criminal and licentious propensities, or inclinations, are the result.

LOCATION OF ORGAN GROUPS.

These organs are associated in groups. Those representing harmonious relations are grouped together, as follows:

Domestic Propensities
(Inclinations.)

These organs are located in the back part of the head and when large the backhead is **elongated** and **broad.** They are Nos. 25, 24, 13, 23, 12.(See Figs. A, B, C.)

Selfish Propensities.

These are located on the sidehead and when large give **width** to the head in that region. They relate to welfare and protection to the individual. They are Nos. 42, 34, 41, 40, 39, 33.

Selfish Sentiments.

Located in the region of the crown, and when large cause the head to be very high and distant from the opening of the ear to that part of the head. They give dignity, ambition, prudence and ability. They are Nos. 32, 22, 10, 11.

Moral Sentiments.

Grouped in the top-head giving breadth, fullness and elevation to that region. They are Nos. 21, 20, 19, 7, 8.

Semi-Intellectual Sentiments.

These are located in the region of the temples, in the upper and forward side-head. They supply the artistic, mechanical, conforming, and refining ele-

ments of character. Nos. 38, 30, 31, 18, 29, 6, 17.

Intellectual Faculties.

These are of two classes, the Perceptive and Reflective faculties. The Perceptives are located above the eyes and constitute about one-third of the height of the forehead, beginning at the arch of the eye; the numbers are: 3, 2, 14, 26, 27, 35, 36, 15. This group of faculties when strong, give practical judgment, business talent and common sense. When we analyze the action of each faculty, we will recognize the value of them taken separately, as well as in their combined activity. They enable us to grasp the gist of anything quickly, and at once see the practical side of things.

Semi-Perceptive or Literary Faculties.

Situated in a line running across the center of the forehead are Nos. 4, 28, 37, 1. Number 1 faculty manifests itself only by pressing upon the plate over the orbit of the eye, and pushing the eye outward and downward, making it protrude and stand out full.

The Reflective Faculties
(Reasoning.)

Are located in the upper part of the forehead. They are Nos. 5, 16. Number 11 gives patient and continued effort and unity of thought in reasoning out a thing. It is the stick-to-it-ive faculty that aids all other faculties in getting results.

DEFINITION AND LOCATION OF HEAD FACULTIES.

For the sake of easily memorizing the localities of the different Faculties upon our illustrations A. B. C. we have numbered them in rotation, as nearly as possible, beginning with the lowest Faculty in front—Language, as No. 1 and so on.

For further assistance in locating each Faculty, start at the front of the ear, and you will note that there are five Faculties, nearly on a line to the top of the head—39, 40, 31, 20, 8 and just above the ear, are 41, 33, 32, 21, 9. Commencing again in front of the ear, and going backwards in a line, are 39, 41, 34, 24, 13. On the extreme top of the head, are 7, 8, 9, 10 and just each side of the top, in a near straight line, are 6, 18, 19, 20, 21, 22, 11, and down near the middle of the head, are 5, 16, 29, 30, 31, 32, A 23, 12. Most of the faculties are about one inch apart on the real head; some are 1 1-2 inches, and some on the forehead only 1-2 inch or ¾ inch apart. Heads vary considerably in size, anywhere from 20 to 24 inches around, from front to back. But the largest size does not always house the greatest brain power.

A very high head above the ears, comparatively, or one long from front to back, both indicate large mentality, while a low head above the ears, and wide between them, indicates deficient mentality, and excessive brutality.

Bald heads are the best kind for analyzing.

A short description of the meaning of each Faculty, or what it stands for, is absolutely indispensable to accurate Head and Face reading.

No. 1—**Language.**

(Below eye)—

Power of expressing ideas by means of words; ability to talk without hesitation, copiousness and eloquence of expression.

No. 2—**Form.**

(between eyes)—

Cognizance and recollection of shape; has excellent eyesight and can see things at a great distance; remembers faces, forms, looks; talent for free hand drawing.

No. 3—**Individuality.**

(between eyebrows)—

Curiosity to see and know everything; observes men and things; quick of perception.

No. 4—**Eventuality.**

(middle of forehead)—

Recollection of everything that takes place; commands an astonishing amount of information; retentive memory of historical facts general news etc, even in detail.

No. 5—**Comparison.**

(middle of forehead)—

Perception of analogies, resemblances; ability to compare, illustrate, criticise; classify, generalize; classifying phenomena, and thereby ascertaining their laws.

No. 6—**Human Nature.**

(middle of forehead)—
(on hair-line)—

Discernment of character and motives of people by their faces, conversation, and general appearance.

No. 7—**Benevolence.**

(top of middle head) forward—

Sympathetic and tender-hearted; scatters happiness wherever it goes; kind, obliging, and glad to serve others, even to his or her own injury.

No. 8—**Veneration.**

(top of middle head) center—

A desire to worship a Supreme Being; piety, heart-felt devotion, seriousness, love of divine things; reverence for older people than oneself.

No. 9—**Firmness.**

(top of middle head) over ears—

Stability, tenacious and unchangeable of opinion; may be fully relied on; set in their own way; stubborn in disposition.

No. 10—**Self-esteem.**

(top of crown)—

Self-respect, high-toned, manly feeling; love of personal liberty; unbounded self-confidence.

No. 11—**Concentrativeness** or **Continuity.**

(center of head) below crown—

Power of concentrated application to one thing at a time; not easy to change from one thing to another; cannot leave anything unfinished.

No. 12—**Inhabitiveness.**

(one inch below N. 11)—

Love of home as such; dislikes to change residences; unhappy without a home; patriotic and love of one's country.

No. 13—**Parental Love.**

(one inch below-12)—

Fond of children.

No. 14—**Size.**

(in the lower forehead each side of No. 3)—

Knowledge of size, bulk, disproportion, as well **without** the aid of instruments, as **with** them; cannot endure inaccuracy.

No. 15—**Locality.**

(next above 14)—

Recollection of relative position, looks, and geography of places; seldom gets lost even in the dark.

No. 16—**Casuality.**

(in forehead each side of No. 5)—

Power of reasoning; great energy of thought; endowed with deep, strong, original, comprehensive mind; gigantic intellect.

No. 17—**Suavity.**

(at hair-line each side of No. 6)—

Ability to make oneself agreeable; wins confidence and affection, even from enemies; obtains favors etc.

No. 18—**Imitation.**

(each side of No. 7)—

Ability to imitate or mimic; can describe, and relate anecdotes perfectly; theatrical taste and talent.

No. 19—**Spirituality.**

(each side and between 7 and 8)—

Credulous; belief in divine providence, invisible influence; thinks many natural things, to be supernatural; superstitious.

No. 20—**Hope.**

(a little back and each side of 8)—

Anticipation; unbounded hopes of future success; attempts and promises a great deal; builds castles in the air; cheerful; sanguine.

No. 21—**Conscientiousness.**

(near top of head each side of No. 9)—

Love of truth; moral principle; perfectly honest in motive; scrupulously exact in matters of right.

No. 22—**Approbativeness.**

(each side of the crown and near No. A)—

Love of popularity, fame, distinction; extremely polite; over fond of show; self-praise; affable, ambitious; regard for character; jealous nature.

No. 23—**Friendship**, or **Adhesiveness.**

(between Nos. A and 12)—

Loves friends with indescribable tenderness, and strength of feeling; forms strong attachments; enjoys friendly society extremely.

No. 24—**Conjugality.**

(back from top of ear towards 13)—

The pairing instinct; monogamy, union for life, true and faithful in wedlock; concentrates the whole soul upon the one beloved.

No. 25—**Amativeness.**

(back of ear about an inch and 1-2)—

Reciprocal attachment and sexual love; if very large, sexual passion is uncontrollable.

No. 26—**Weight.**

(over inner edge of eyeball)—

Power to balance oneself on high elevations; ability to shoot straight, or ride fractious horses.

No. 27—**Color.**

(over outer edge of eyeball)—

Talent for perceiving colors, hues, tints, and for comparing, arranging, mixing and applying colors; delighted with paintings.

No. 28—**Time.**

(one inch above outer edge of eyeball)—

Recollection of when things occurred; is punctual; tells the time of day or night without the aid of clock.

No. 29—**Mirthfulness.**

(near hair-line, 1-2 way to top of head)—

A joking, fun-making, ridiculing disposition and ability; keen perception of the ridiculous.

No. 30—**Ideality.**

(near hair-line, 1-2 way to top of head)—

Imagination, fancy, oratory, beautiful in nature and art; esctasy, rapture of feeling, enthusiasm; love of poetry.

No. 31—**Sublimity.**

(in front of ear but 1-2 way to top of head)—

Sublime emotions from witnessing the wild and romantic in nature; conception of granduer.

No. 32—**Cautiousness.**

(middle of side up and down)—

Carefulness against real and imaginary danger, timid and easily frightened; always watchful and on the lookout for danger; excessive fear of ridicule.

No. 33—**Secretiveness.**

(about an inch above the ear)—

Given to double-dealing; often equivocates and deceives; gives evasive replies to questions; mysterious, dark, cunning.

No. 34—**Combativeness.**

(back of top of ear)—

Feeling of resistance, defense, opposition, willingness to encounter, courage; violent temper; likes to dispute.

No. 35—**Order.**

(over outer corner of eye)—

Fastidious about having a place for everything, and in its own place, when not in use. System; physical arrangement; method.

(No. 36—**Calculation, Number.**

Ability to reckon figures in the head.

No. 37—**Tune.**

(upper part of side temple)—

Sense of melody and musical harmony; ability to learn tunes and detect chord and dischord by ear.

No. 38—**Constructiveness.**

(upper edge of side temple near hair)—

Desire and ability to use tools, build, invent, run machinery; mechanical dexterity and ingenuity.

No. 39—**Acquisitiveness.**

(one inch in front and above ear)—

Innate feeling of owning property; desire to save, and lay up for the future.

No. 40—**Alimentiveness.**

(in front of ear at top of it)—

Appetite for good things to eat and drink; enjoys food of any kind; is not dainty.

No. 41—**Aggressiveness, Force, Destructiveness.**

(even with top of ear)—

Sternness, executiveness, vindictiveness; A destroying, pain-causing disposition.

No. 42—**Vitativeness.**
(close back of ear)—
Loves life; shrinks from the thought of dying, however wretched.

No. A—**Gratitude.**
(between 32 and 23 and 22)—
Desire to return personal favors with greater ones, than those received.

Recent Discoveries By Drs. Franz And Lashlie Of The United States.

In an article by Dr. Hirshberg, of June 25th 1917, he tells us that "the brilliant experiments and observations add new light to the proof that the cerebrum or brain has little if anything, to do with the mind" also that, "many victims of accidents and diseases which destroy or decompose one area after another of the brain, interfere no more with the **spirit** or mental activity of the victim than does a boil on the neck."

Professor Franz, in his new discoveries, substantiates with undeniable proof, the claim of Spiritualism—that the ego, self or soul, or mind has a spiritual body within the physical body, an exact replica of the body that we see with the physical eye, therefore, the above experiments add "new light" very forcibly to the spiritual side of life and the laws that govern it.

We shall look forward anxiously for the doctor to delve deeper into the science of the mind, hoping that he can find reasonable proof of possible communication between minds encased in the dual bodies and those encased in the **spirit** body **only,** or in other words, between physical and spirit man.

WOMAN'S INFLUENCE.

Human beings of this earth consist of two disinctive classes—Feminine and Masculine. The Feminine is all love, spirituality, devotion, silent submissiveness and uncomplaining sacrifices: The Masculine is all aggressiveness, egotism, individual satisfaction, persistent animalism and self-opinionated perfection.

The predominating influence of the woman, through her spirituality, is to **uplift** society while that of the man, governed to a greater extent by his animal passions and selfish propensities, is to tear it down when he **does not** treat the daughter of another as he would wish his **own** daughter to be treated.

Considering the enormous opportunities that men have always had, until recently, over women in educational and industrial pursuits, one would expect them to show marked intellectual superiority, but where women have been permitted (by masculine authority) to enter schools upon an equal chance with men, their mentality forces itself to the highest pin-

nacle that man-caliber has ever attained, and in addition to that preserves morality in society where the man individuality neglects it.

When any man considers himself the superior of woman he has too large faculties of Nos. 25, 41, 9, 10, and too small of 21, 7, 24. When such men try to convince you, girls, that you, alone, are the "apple of their eye" and that no one else ever enters their thoughts for affection, be wary of what they tell you, no matter how very polite and gentlemanly and agreeable they may be, if you have any desire to preserve your virtue and modesty. Take a look at Fig. 1, the kind of man we have just described; note how straight up and down his head is in the back at 13 and how it bulges out at 25 and how flat it is at 7-21 and how deceitful his eye looks and brutal the chin and mouth. Will you know him when some friend introduces him to you, or will you be so frustrated that you will forget all that we have told you?

Compare Fig. 2, with Fig. 1, and note the difference in expresion. The faculties of the mind inside the head, create the expression on the outside of the face. In head 2, you see a full, open, honest eye because there is nothing back of it to hide; you see a full round back-head at 13, 24, 12, 23, which guarantees love of home, love of children, love and devotion to only one life companion, friendship

Fig 1

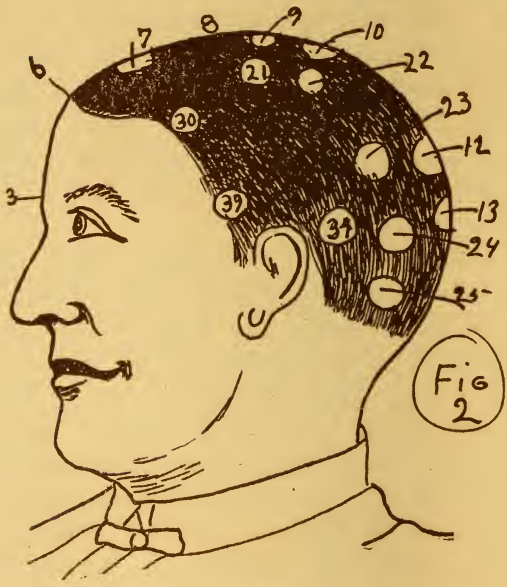


Fig 2

for everybody, and 34 will see to it that the family is well provided for. When No. 39 is large and the head at 9 and 10 is full, they give him firmness and confidence in himself and his own ability to succeed in business.

Probably he wouldn't be so exceedingly and gushingly agreeable to the girl of the present day, as Fig. 1 would, but in married life, if he got a girl with large Nos. 21, 7, 13, 12, 24, 19, 3, 4, 35, 9, 30, which he ought to get with opposite temperament from his own, or one who looks about like Fig. 18, neither of them could ever have cause to regret it.

But, remember, girls, that not one man in fifty will be so tender-hearted and

attentive to every little wish that you might have, gentle in manner, courteous in company, considering **your** pleasures in sacrifice of his own, **after** you are married as he did before, and don't expect it, for you will be disappointed, unless, of course, your choice happens to be the fifty-first type, the one exception out of fifty-one.

You will naturally wonder **why** your intended husband will be any different after the wedding than he was before, as many girls have already inquired, and there is only one explanation—you are in a different environment entirely; it is a new kind of life, one that brings out the faculties in each other that were inactive, dormant before marriage, but which are very much alive afterwards—they are Nos. 13, 24, 25 in both the husband and wife; therefore you are beginning a new condition, and **not,** as you might imagine, continuing in the old relationship of hiding things from each other that your modesty has persisted in doing, and the result will be that you will love each other **then** either a great deal **more** or a great deal **less** than you did before.

Don't deceive yourself into the belief or hope that married life is as free and easy as single life is, unless you have learned to select the companion best suited to your own individual characteristics and one who is on the same plane of vi-

bration as yourself; then, neither of you will ever regret the beautiful change.

Some people contend that it is impossible to "see" the true nature and disposition of a person by the shape of the head and face; if such were true, then they would choose Fig. 1 for a friend as quickly as they would Fig. 2. How is it with you who have read so far in this book?

Fig. 1 would best succeed in some business where graft was the principal feature, for his small Faculty 21 and large faculties of 39 and 40 and very large faculty of 25 would give him a sensually selfish nature.

Figure 2 would succeed best in some business that deals with all kinds of people, as he would make many friends through his upright methods of conducting it, both for the employees and the buying public. He would be fair and reasonable, though firm and persistent and thorough, in everything he undertook.

COMPARISON OF TYPES.

In Figs. 3 and 4 we have two different types of men, both however, on the morality side of nature. One is a student, the other a "business getter," see the great difference in the shape of the forehead—Nos. 5, 16, 30, 19, gives a desire in Fig. 3 to study and investigate the spiritual side of life, and 4,

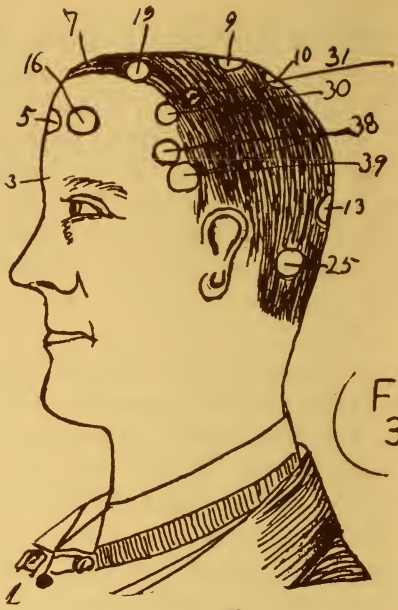


Fig 3

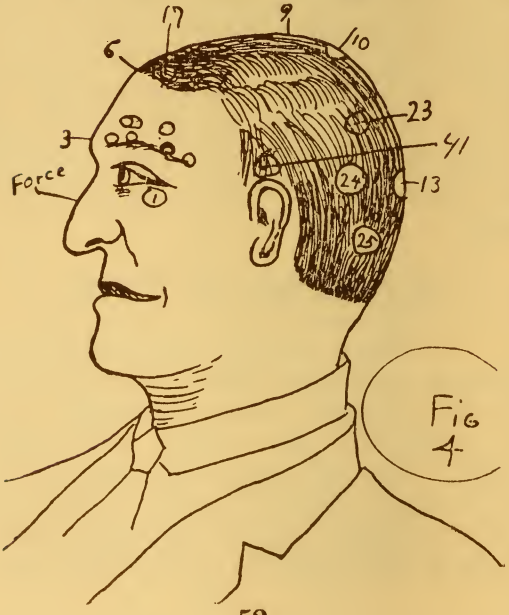


Fig 4

31 to fathom the laws and vastness of siderial nature, and anything relating to educational problems. Figure 4 has little thought of anything except what is on the material side of life, being of a very forceful, energetic, dynamic temperament, with all the perceptive faculties (3, 14, 26, 27, 35, 36, 4, 15, 1) large and 6 very large, and 9, 41, 25, also large, it would require a pretty hard blow to stop his headlong impetuosity in piling up, business for his employers. For a partner in business, his conscientiousness would keep him on the right side for success, and his full qualities at 24, 23, 10 would hold him within the exclusiveness of his wife and family. Figure 3, on the other side, has too small 13, 25, 24, to make married life so happy as it should be as the wife would undoubtedly, be neglected in affectionate demonstrations and his children would fear and dislike him.

Referring to Fig. 15 we have a front view of much the same type of intellect, only more so and more of a nervous disposition, as the body would not be strong enough to nourish the hard thinking work of the brain.

All of the great artists, musicians, teachers and philosophers have possessed the elemental faculties of 27, 30, 28, 37, 2, 5, 16, in a large degree. Nothing but a union in wedlock of similar types could have harmonious results, as the delicate sensitiveness of the higher type could

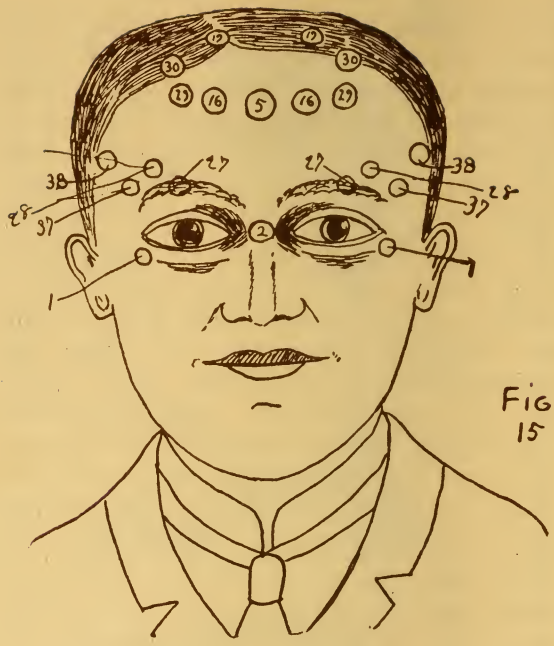


Fig 15

never vibrate upon the same plane as one of ordinary intellect, therefore, discordant, repulsive, and unbearable conditions would be continually asserting themselves, unless however, the dominant faculties of the lower type, were Nos. 7, 21, 23, 13, 24, 9, 10, 34, and on the feminine side of the union.

In Figs. 5 and 6 we have another comparison of types which must convince you without any further doubt, that to "know how" to detect a few of the **bad** characteristics in a person's head, **might** prove to be a life-saver at some time or other, for instance, we would dislike to

Fig 5

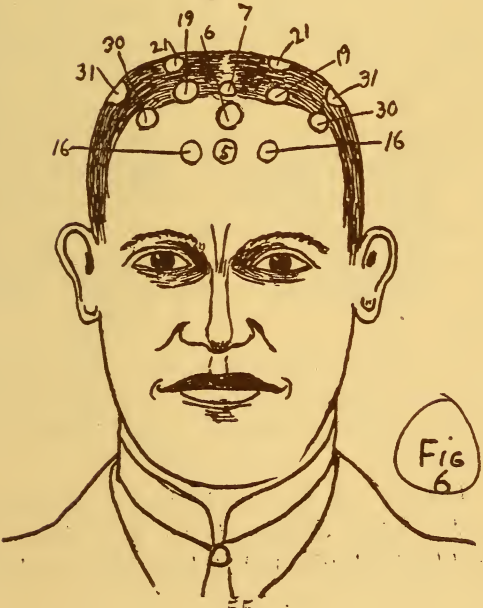


Fig 6

meet a man on a dark night who has such a destructive faculty of 41, so very large, and the good qualities 21, 19, so very small as Fig. 5 indicates, unless our costume was bullet proof, and not a cent in our pocket.

,But Fig. 6 we would feel perfectly safe in meeting at any time or place, or even to allow him the sanctity of our home and family, or joining him in a business venture.

So much for knowing how to "see for yourself" enough of human nature to amply protect one's self in every walk of life.

For further examples of good and bad characteristics, plainly visible to those who are now beginning to "see things" beyond the adamant wall of bone and flesh, look at Figs. 9, 10, 11, 12. Figure 11, a type one often sees in the cunning, avaricious, wary bargain hunter of short time loans with big interest, an easy "rake in" for the innocent darlings at home and Rachael, who never knows or cares, what suffering in the other homes such unreasonable borrowings bring about.

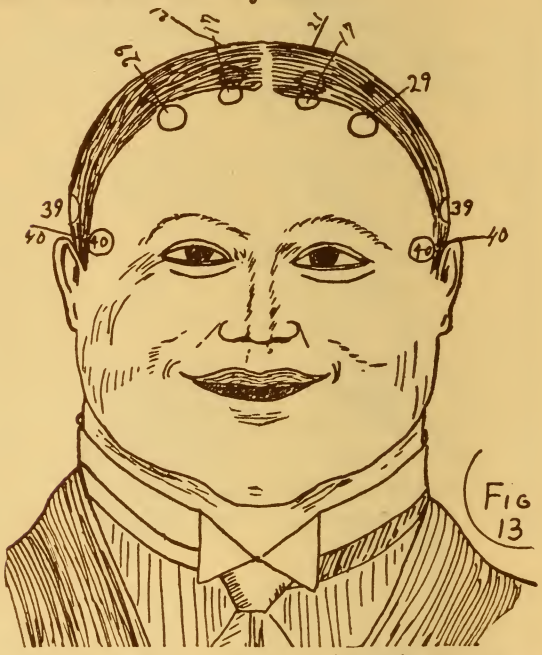
His sanctimonious innocence may work upon your own credulity, if your understanding of his "bumps" and "hollows" is defective.

Figure 12 is to illustrate excessive love for good things to eat and drink to the extent of making a pig and a sot of

Fig 11

Fig 12

himself, as can be seen in the heavy thick lips and chin and double chin, large fleshy neck, and very large organs of 25, 41, 40, 9, but small organs at 7, 8, 10. A marriage with that type of, or rather excuse, of the masculine side of humanity, would be a travesty upon society, and whoever would be inveigled into "taking him for better or for worse" would have our utmost sympathy. He would have affinities **everywhere.**



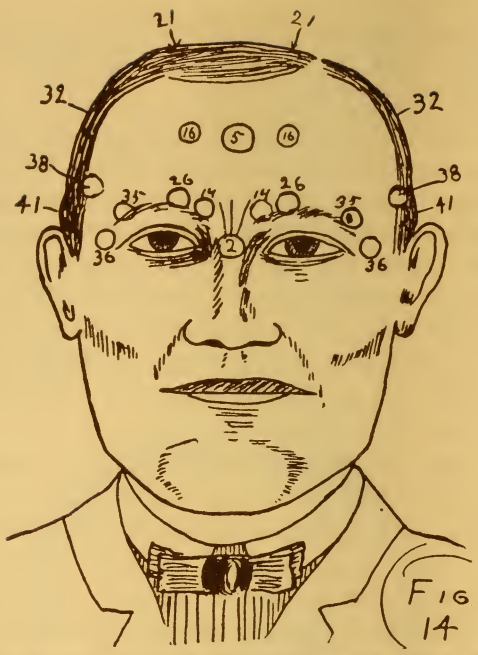
But now we have arrived in the presence of the jolly type and what a change about of feeling we ourselves have in the describing of such a nature. (See Fig. 13.) In him we have cheerfulness and

a winnning smile whenever he greets us because one of his dominant faculties, is mirthfulness (29).

He is so fat that he can't get his eyes open very far but he has no tricky deceitfulness lurking behind the eyelids as most squinty eyes do have. He wants you to "call again" often, as his Suavity (No. 17) makes him pleasant to everybody and the result is you will want to buy all of your groceries at his store, to which his "bump" of acquisitiveness (No. 39) will have no objection.

His conscientiousness (21) is large enough to not allow any of his employees to deal out defective goods intentionally. He would make a good partner in business as he is a good "mixer" and he would make a good husband as he would always see to it that his family was never ragged nor hungry, and also because his wife could "boss" him to her heart's content and he would enjoy being "bossed" if she was doing the bossing.

The following type of man (Fig. 14), would not be so easily "managed" by his wife, but he might succumb to the sweet innocence of a favorite daughter or niece, although he seems to be stern and severe. He is a person of large physical construction, bony, angular, athletic. Such a type likes freedom of action, cannot endure restraint and prefers out-of-door pursuits. The face is broad in general outline; cheek bones prominent; chin and



jaw broad and prominent, and the whole body tends to ruggedness. With only ordinary intelligence they are best suited to occupy their time with menial, physical drudgery, but with large faculties of Nos. 4, 5, 16, 2, 38, 14, 26, they would make leaders in engineering, manufacturing and mining.

This type of man has high ideals of home life, but cares little or nothing for society.

Having large faculties of 21, 7, 23, 24, 13, 34, 41, he tolerates nothing sly, tricky or deceitful, and would make a far better husband than lover, since he has no inclination to palvaerism.

is most easily seen from a rear view of the head, (Fig. 21). This is the one faculty of the brain that positively demonstrates the true character of all people of all nations and of all religious denominations—the faculty of conscientiousness (No. 21). In Fig. 21 you will find it on each side of No. 9. and from a **side** view of the head is directly above the back edge of the ear. In the real head it is located about one and a half inches either side of Firmness (No. 9).

Be very particular about its correct location, since it is **the** most necessary faculty in determining character. If you find a flat or hollow place there, you can put that person down as dishonest under **all** circumstances, and if the head at Nos. 25-41, show "bumps"

Then **all** girls beware! beware!!!
Don't trust your affections there!!
Fig. 20 would serve you right;
Put trust in him with all your might.

Note the difference in the shape of these two heads. Fig. 20 has a decided bump or fullness at No. A, giving that person a never failing desire to do the right thing by everybody. The faculties at 24, 23, 13, all denote affection and friendship as the head is large, full and broad at these points.

Fig. 21 has hollows at 21 and bumps at 25, 41, all of which indicate brutality,

deceitfulness, treachery, viciousness and lust.

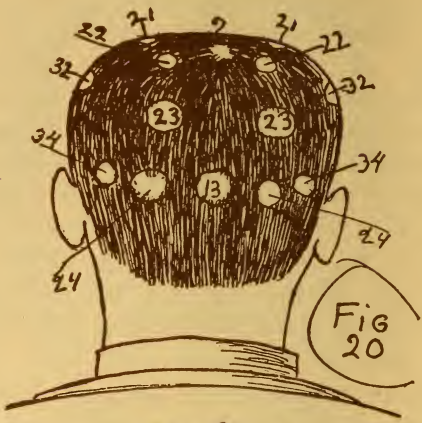


Fig 20

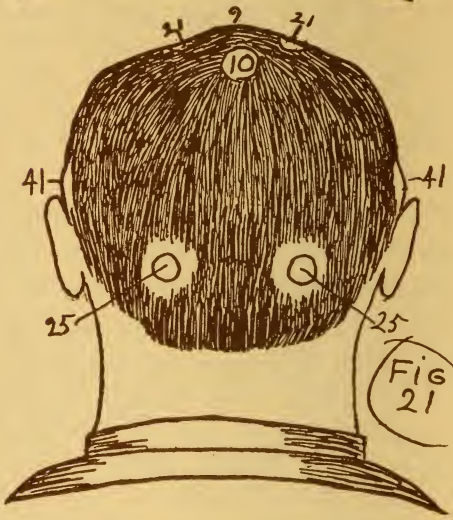


Fig 21

Such a man would care for no one but himself and his own gratification of promiscuous sensuality.

He would be extremely polite to ladies and act the "perfect gentleman"

but diplomatic in every move he made. He is so full of magnetism in his make-up, that he would soon gain the complete confidence of most women who had never learned how to detect the secrets beneath the bony covering of the brain.

A man of these propensities would succeed best at the saloon business, prize fighting, horse racing, gambling, or any similar vocation.

EGOTISM.

Is not a particular faculty of itself, but a combination of Nos. 22, 10, as seen in Fig. 22. The main assistant of 22 and 10 is Firmness (9) located at the extreme top of the head on a vertical line from the back rim of the ear. The first support of 9 is 34; it makes one resist any interference with their own superior good judgment. They have a very exalted opinion of their ability and if 23, 21 are small and 41, 25 large, they impose their self-importance upon every one within sight or hearing, because of their positiveness that others' opinions are of small consequence. Possibly such a person may have stored up a vast amount of general knowledge, which his dominating faculties at Nos. 3, 6 are constantly obtaining, but so much display of it upon ordinary mentality becomes tiresome when it is forced upon one every day, rain or shine.

As a lawyer or politician he might succeed since he would be persistently insistent in ferreting out difficult problems in law or conniving trickery, but as a husband, the wife would have to make up her mind at once to give up all of her freedom to his domineering disposition, nor ever venture an argument with him nor resent any imposition that he might desire to make for it would avail nothing to oppose him; he would have his own desires satisfied, regardless of consequences, to her health or happiness.

Now, girls, don't think that the most attentive and agreeable fellow, will make the best husband, for it is more often the case that he will not. Large Approbativeness and Amativeness make a fellow gush over with flattery and pretty sayings about yourself, just to get you to believe all he tells you, "fall in love" with him and afterwards fall out of love when you have plenty of time to think it over in your lonesomeness, and desertion.

A real worthy young man (or old one either) who has honesty of purpose, will never flatter you nor tell you that you are the prettiest girl he ever saw, nor tell you that you have the prettiest form, nor will ever take you into a disreputable place of amusement, nor will ever smoke in your presence without permission, nor will ask you to take intoxicating liquors, nor will ever use profane or vulgar language in your company, and will always treat you with the same courtesy that he would his grandmother, and if he loves you, he will "give up" any bad habit for your sake; if he will not give up any such habit, when he is **positive** that you want him to, then he does **not** love you enough to make you happy if you were married to him.

The excuse that he might make, that you were selfish in asking him to stop a

habit that was enjoyment to him, proves to you that he is far more "in love" with his filthy habit than he is with you, and therefore, you would have one faculty of obstinacy to grieve over before you got any farther in the anticipated circumstances of the future. "Safety First" gives the most security for happiness under all conditions.

When you see a young fellow that walks along the street in a slouchy, sloppy, humped-over, indifferent attitude, you can put him down as a careless, thoughtless, wishy-washy individual. He will never have enough Self-esteem, Firmness, Combativeness, Acquisitiveness Conscientiousness, Order and Approbativeness to keep the grease spots off his clothes, nor his cigarette filth in the cuspidor, nor his hat and coat on the peg selected for them, nor help you wash the dishes, nor help you keep the house clean, nor do anything to make it easier for you, whether you are tired or not, because all he cares for is his own personal pleasures. If you are blind to all these outward signs before you take him for "worse" (we leave off the rest of the saying because that part of it would not happen) you have no one but yourself to blame for it.

And when you find a man who is always telling about his own wonderful

achivements in art or literature, or education or inventions, or public oratory, or anything else that he has become proficient in, or, that was so natural in his "make up" that he couldn't help himself, very well, whatever the cause might be, he will always be egoistic and very tiresome for an every-day diet to people who are not so accomplished. His dominant mind faculty is Approbativeness—two large bumps on each side and in close proximity to Self-esteem a faculty that takes special delight in crowing and bragging about all the great things that he has done. Of course this kind of a man might be preferable to the slovenly one just before mentioned, but neither one of them would be very agreeable for steady companions.

AN IDEAL COMPARISON FOR MATRIMONIAL UNION IN TEMPERAMENT ONLY.

This is not a comparison of Mind Faculties, simply a proper proportion outside of the mind entirely.

To secure the most natural course for contentment and happiness in married life, from a physical point of view, the woman should not be younger than 23 and the difference in ages not less than five years nor more than ten the man being the elder; there should be a differ-

ence in weight of forty or fifty pounds; a difference in height of six inches; a difference in complexion of blue and brown eyes; or black and gray; or light blue and brown or hazel; light and dark hair, although the hair does not make so much difference as the color of the eyes; the contour of the head is very important, a narow head between the ears in one and a wider one in the other; height of head above the ears should not be the same in both; shape of forehead should be different; shape of back-head should be round in both, one full and broad at the top back-head, the other full and round at the middle back-head; one should have thin lips, the other thick lips, the woman with the latter type is preferable; the man should have a broad, square jaw and prominent chin, rather than the woman; the man should never be condsidered pretty in the face, as he would be worthless for anything but a freak sideshow.

FEMININE ANALYSIS.

Though womanly nature on the whole is more pliable, plastic and agreeable than that of her masculine neighbor, and her delicate influence upon the human race more elevating, she comes within our field for analyzing for the sake of protection to herself and of educating the opposite sex in her true relationship to real progression. See Figs. 16 and 17.

7
8
9
10
19
21
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23
12
35
24
13
Fig.
16

7
8
9
10
21
33
41
13
25
Fig
17

PREJUDICE OF THE IGNORANT EXPLODED.

In our figures 16, 17 we have two opposite types, which are seen in every neighborhood, one of them spreading benevolence and happiness wherever she goes, the other sowing scandal with equally as much grace. If there is nothing but "bunk," as some call it, in Cranioscopy, then those of that idea would select one of these as quickly as the other, and we cannot allow such to use the expression in the face nor the shape of the head to make a selection by, because that is using the science which is ridiculed.

The fact of the problem is, **everybody** uses science of cranioscopy to some extent, as there is no other **possible** way of determining character, but the one who is willing to admit that there is enough in it to be worth studying, and **will** study it, is the only one who is self-protected against all the selfish secrets that dwell inside the brain of those he comes in contact with, and what more valuable asset could any young man or woman ever possess than to be able to "read" any face on sight? We know of no other accomplishment so valuable and so easy to obtain.

To return to our Figs. 16 and 17 perhaps you can "see for yourself" by this time in your increased knowledge of character study, that Fig. 16 is really the only type of the two, that most persons

would wish to associate with. There is not one bad, malicious thought in that face. The faculties 19, 21, 7, 8, 24, 13, make of her an ideal companion for sweet home life; the kind that all worthy men want, and is possible to get if they are well versed in the art that we are teaching.

Fig. 17 is devoted more to material pleasures for herself than for anyone else and she wouldn't hesitate a moment to obtain such pleasure at the expense of any sacrifice upon the part of others. It is not her nature to be grateful to any one for a favor. She would be pleased for the favor, but as to any sentimental feeling towards the giver, such a thing would not enter her mind after her own selfish propensities—Nos. 9, 41, 33, 25, had been fully satisfied. She would not hesitate to indulge in flirtations if they were profitable to her.

The face of Fig. 16 shows no desire to be anything but a quiet, inoffensive, home-loving wife and mother, but the expression in Fig. 18 is full of business, whether it is to assist a husband in his own labors, or to run a business of her own—more likely the latter, and while she has a head for business, she will not neglect one single friend. Her Friendship (23) and her honesty and Conscientiousness (21) hold within bounds her great desire to accumulate property too rapidly through Acquisitiveness (39) not allowing any discrepancies to appear, and she

would not hesitate to help the poor and needy in a limited degree, but she is not so apt to give a "hand out" as the type of Fig. 16 would do.

The character of Fig. 19 is another of a selfish nature but more on the penurious, avaricious order than Fig. 17.

She is the kind that is always economizing on everything possible, for instance:—if you were being entertained at her home, she would skimp on what she had to eat, and what would be of the least trouble to prepare; she would have all the lights in the house turned out except the ones over the very spot where you were sitting, and if by any chance

you should wander into a convenient nook for a quiet seance by yourself and should knock a hole in your head from the unlighted gas fixture she would be mortified at her forgetfulness (?) in "not seeing to things better", and might perhaps, patch up the hole that her negligence had caused; but when she returns your visit, and finds your home all so cheerful and cosy and comfortable in every nook and corner with lights ablaze in profusion, she enjoys it at your expense but she is "too poor" to provide a similar pleasure for you.

She is old-maidish in all her social views, and is decidedly particular in the entertainment of gentlemen friends without having a chaperon for protection.

The bump of Acquisitiveness and the one of Firmness are both so large that they pinch her features into the smallest space possible.

She would not attempt to gain through flirtations because no one would flirt with her, and if she ever succeeded in "catching" a husband, it would probably be from mercenary principles on his part, anticipation of an idle life and physical pleasures in a comfortable limousine with others more agreeable and more in harmony with his own base designs, while his wife was busily engaged at home in her wifely duties.

She would very likely have accumulated considerable property before she "landed" a husband for "better or for

worse'' as her personal attractions would not appeal to any of the masculine persuasion, although her intellectuality is decidedly predominant; which also goes to show that a **predominance** of **intellect** is **not** what the vast majority of men, whether of high or low type, are looking for in women kind, which is unfortunate for progression in the human race of the future. Again we say, ''Wake up, everybody!!!''

Fig. 17 cares nothing for money except to get it for the purchase of the latest styles of fashion in which to decorate herself for new conquests.

Fig. 19 cares for nothing but money with which to pile up in her safe-deposit-vault until the roof bulges from the force of it. She doesn't feel sorry for the unfortunate cripples, the worthy poor, nor the indiscreet, unprotected mothers who have been sinned against rather than sinned. She thinks she is religious because she says her prayers every day and asks for her own salvation—not that she thinks she has done anything wrong in this life, for she hasn't swindled anyone, but because she wants to be on the ''safe side'' in the opinion of her Maker.

''SAFETY FIRST'' FOR BOYS.

To determine whether a woman is a tidy housekeeper or not, notice particularly, if the faculties 36, 30 and 10 are round and fully developed. No. 36

gives a desire to keep things in order; 30 loves the beautiful in everything and detests filthy habits; 10 gives self respect; large 22 gives the ambition to excel others in the general appearance of the home and of herself; such a woman's clothes will never be unpresentable, whether it be kitchen or parlor costume. Her shoes will never run over at the heel; her kitchen apron will be white and spotless; her kitchen floor will never be a catch-all for crumbs to be trampled under the feet and to track all over the rest of the house; her street costume will never show a soiled skirt below or underneath the dress; her hose will not be holey; she will never be decorated with highly colored cosmetics; she will be sensible, pure and sweet, worthy of any worthy wholesome man, who is in vibratory correspondence with herself.

A kind hearted girl is never disrespectful to her parents, and is always ready to help her mother without being asked to do so. She is cheerful around the home and never is petulant and cross to anybody, not even to her brothers and sisters, and, boys, if she isn't pleasant to the mother who would sacrifice all of her own comforts, and work from daylight till dark every day and every year, to see that she is well provided for in clothes and education, you don't want that kind of a girl. She would never be pleasant around her own home, no matter how much attention she was getting from you.

Safety first before it is too late to retract.

When you find a girl who will disapoint you to help out a tired mother, or a tired sister, don't be angry with her but thank your stars that you are lucky enough to know that kind of a girl, and if ever anything happens that you "fall in love" with each other, we truly hope you will never abuse her loveliness, for that kind of a girl needs and deserves a worthy husband, one who will never neglect her nor be untrue in any sense of the word.

Faces Pretty and Plain, Very Important to Consider.

Frivolous girls with pretty feet and faces
Think of naught but self and amusement places;
But homely features with prettiest of ways
Are the dependable kind who seek no praise.

And, boys, when a pretty girl asks you if her unknown rival is pretty you can depend upon her as being vain and thinks of nothing but praise for herself; if she neglects to ask if her rival is intelligent and sensible, you can put her down as being very deficient in both, and as small faculties of Individuality, Comparison, Causality, Conscientiousness, Self-esteem, Gratitude, which gives one the desire to know something worth know-

ing; to do the right thing by all; to be useful and have ability to accomplish great things; and to be thankful and grateful for what they receive from others.

She has large mind faculties of selfishness—such as Approbativeness, Secretiveness, Destructiveness, Acquisitiveness, Amativeness.

The first (22) wants nothing but praises, petting and pampering and pretty clothes to wear and auto rides and somewhere to go at someone's else expense; she never thinks of nor cares if her "fellow" can't afford all she wants; the second (33) makes her secret in her manner of obtaining the things that suit her extravagant desires; the third (41) gives a tendency to destroy any kind feeling that her friends may have towards others where it interferes with her own affairs; the fourth (39) is an active assistant to 33 being mercenary and diplomatic enough to obtain things without any inconvenience to herself; the fifth (25) furnishes the magnetic soporific influence that hypnotizes the fellow into doing anything she suggests if his pocket book will withstand the strain.

She soon "runs dry" of anything to say because she never reads the daily events; never studies educational subjects; perhaps has her mind on a cheap love novel; never thinks of literature of any kind; and never has enough energy

left after all of her social conquests to want to learn of things worth while, therefore, knows of nothing worth while to talk about, however, it is far better to keep still than to indulge in malicious gossip and ridicule of some of her acquaintainces, who have much more intelligence than she has.

In nine cases out of ten with "pretty" girls it is more the fault of the parents, who have spoiled them through making them conscious of their "good looks", than it is with the girls themselves, and by these means have built on or added to the bumps of vanity and selfishness and deceitfulness in the girl, instead of ennobling her facial beauty with the beauties of brilliancy and intellect.

The girl with homely features is far more apt to have a kind, considerate, affectionate disposition—large mind faculties of 7, 21, A, 23, 13, 10, 34, 24, 5, 16, 19, 20, 32—all good qualities and an honest desire to know things worth knowing, and to do kind deeds for others, and rarely thinks of anything selfish.

Take your choice, boys. You are familiar now with the surface indicators, and the rest is up to you.

GOSSIPING.

Comes directly from 22, as that faculty is unreasonably jealous of others' success socially, and if 41 and 33 are large, such a person will pretend to one's face to be

their best friend, and then turn around and through detestable jealousy and viciousness will make sly, oily, innocent remarks, hoping that their listeners will be gullible enough to believe and swallow every word they did say and imagine a lot more things that they didn't say.

A little accurate knowledge of the deceitfulness that lurks underneath that cranium would be a blessing to any who might be obliged to listen to their gossiping remarks, and have the courage to refute it, with insistence, to the detriment of the offender.

Beware of all gossipers, for no one knows when their own turn on the preferred list will be brought into public view. Our lady Fig. 17 would make an expert gossiper.

MISSTATEMENTS EXPOSED.

We once heard an amateur craniosCopist make the assertion that when Spirituality (No. 19) was very large that such a person **thought** they "saw things" and heard "voices" in the air, but that it was only imagination on their part, caused by superstition and ignorance. This amateur has not recognized that the brain is simply the physical instrument through which the mind functions, the mind using this brain being the spiritual man, and that Spirituality is just as much manifested in reality, as any other mind faculty, also that a person with that

very large, is exceedingly sensitive to sounds that ordinary mortals are unconscious of, and also such are extremely psychic and sensitive to any invisible influence, on account of their being upon a far higher plane of vibration than those who never experience any such phenomena.

For the same reason, the faculty of Tune (No. 28) when very large, hears delicate strains in music, that others with no faculty of Tune, would not detect at all, though in each case one person would have just as healthy auditory nerves as the other, but that is no proof that there are no delicate sounds in music as this amateur would have you believe concerning "voices" in the air.

In the writer's own words we illustrate the faculty of

POSITIVENESS.

Positiveness is the combination of large faculties, 9, 10, 11, 19, 41, 25, giving one the power to dominate the person who has smaller faculties of the same kind, without even speaking to or touching that person, as an instance of my own experience:—walking along the sidewalk about 100 feet ahead of me, I spied a girl friend of mine among a lot of other pedestrians, and I wanted her to stop and wait for me. I put my positive forces at work, and she kept looking around back of her but didn't see me; in a moment she

turned the corner towards her own home, entirely out of my sight, and I saw her coming back around the corner, and met me. I asked her what she came for and she could give no reason, but I knew why and told her.

At many other times while concentrating my mind upon the analysis of strangers that I had never seen before, they would often turn around their whole body and look me straight in the eye, which indisputably proves that one mind of a positive or determined nature does have influence over another of less positiveness. As one proof, in my own experience, I have stood at the foot of a sick bed, and without touching the patient who was suffering the most excruciating pain and so nervous that she would almost leap from the bed, with my power of concentration and magnetism Nos. 11, 9, 41, 34, 25, I could quiet her in barely a minute of time until she would drop off to sleep.

I would feel exhaustion for a few moments but the normal condition would soon return, and I would be ready for the work again. Many times I have permanently cured violent nervous headaches, in less than 10 minutes, but in this case I am obliged to hold the head between my hands, for the purpose of more localized concentration.

These experiences are related only to show that any person may have these positive faculties in their head, unbe-

known to themselves, as was the fact in my own case, until I had learned to analyze myself, and then experimented out of curiosity.

FIRMNESS AND PARENTAL LOVE IN PREFERENCE TO DESTRUCTIVENESS AND BRUTE FORCE FOR GOVERNING CHILDREN.

Destructiveness and Combativeness and Firmness are three faculties of the mind that forces everybody else out of the way, if the person who excercises it has the brute strength to carry out the intention, and in no other place does it crop out so forcibly, and so often, inexcusably, as in the home. In other places it would very quickly run its head against a stone wall.

If parents would recognize the fact, that **any** disposition in their children, comes **not** from the child's own volition, but from their own ignorance or indifference in their progenerating relations, haphazard amorous passions, pre-natal influences and incontinency, injurious to good results, perhaps, yes **perhaps** they would exercise some sense.

When from some of these deplorable influences and impressions upon the little mind that is slowly growing into physical life, it soon manifests, after birth, predominant selfish faculties, **then** is the time to remould those characteristics, because they are **then** in a re-moulding con-

dition, while the longer they are left to their natural course, the more they become hardened and set from their continued violent activity in expressing themselves, and the more difficult that condition is to control.

As soon as the little toddling ball of humanity begins to assert itself, and fights for its own way, in spite of reproof, you will know at once that the faculties of Destructiveness (41) and Combativeness (34) and Firmness (9) are dominant at that time, and if it is selfish with its playthings or with anything it has, and won't allow other children to share with it alike, **then** the faculty of Acquisitiveness (39) is also dominant. The head will be very wide between the ears in proportion to the length, and height above the ears, which is **not** a desirable indication and should be re-moulded so far as possible without any delay or neglect on the part of the parents.

If the babe is of a pleasant, laughing disposition it needs no re-moulding until later when the faculties have become more established, and perhaps **no** faculty will become displeasing at any time in its life.

When a parent ever tries to enforce obedience in children, while they are under an uncontrolled fit of Destructiveness, the child is not alone insulted by brute force, but realizes that it **is** the object of violent anger, rather than the object of reproof from Parental Love and

devotion, and such parent forces into that child dislike for him or herself, and promotes the undesirable faculty of **too** much Destructiveness and Combativeness for the future welfare of the child, when if the parent had used Firmness (9) and Parental Love (13) and Conscientiousness (21) instead, for obtaining obedience, neither the child nor the parent would have suffered therefrom.

Quoting again in the author's words:

I well remember how my father would display activity of Destructiveness around the home when he would hit his toe against a chair in the night, then slam the chair into the corner out of his way, but when I had disobeyed him (as I often did through mischeviousness) his Destructiveness never was manifest, but his Firmness and Parental Love always remembered that he had promised to punish me for disobedience about two days after what I had done, had happened.

The dread I always had of that coming event, was the hardest part of my punishment, although the latter was no small affair.

My affection for him was always of the greatest intensity and of the highest respect and he never caused me one moment of anger against his method of punishment, nor against him, for I was well aware of the fact that I was deserving of all I got.

Had he punished me in a violent fit of anger, my Combativeness and Firmness would have rebelled and defied him and would have caused me to leave home to get rid of the insult he had delivered through brute force.

It is extremely disgraceful in parents to so lose control of their senses as to drive a child out of the home, and if they then stumble into disgrace among disinterested strangers, the sin will be upon no one's head but that of the parents, for they were the **first cause** of the child's disobedience, through their own inconsistent persistent incontinency which is criminally injurious to the moulding of good qualities in the new physical and mental compounding process before the child is born, and afterwards, through their lack of understanding that mild but firm Persuasiveness and judicious reasoning is far better for re-moulding character than by unreasonable and uncontrolled faculties of Destructiveness and Combativeness too predominant in their **own heads.**

Destructiveness will fly into a sudden fit of passion, with the slightest provocation, and do the most ridiculous and foolish things without an instant's hesitation, if Cautiousness cannot modify it. As an illustration: When my father in trying to drive a nail would miss it and hit his **finger** with the hammer instead of the **nail,** he would instantly throw that hammer clear out of sight—a foolish

thing to do I thought at the time, because I had to hunt for the hammer while he sat down to get over the excitement.

When Destructiveness runs wild very long at a time, the intense activity of that mind faculty draws all the blood away from the stomach, upsets the digestive organs and often leaves a very rancid taste in the mouth, as some of our readers possibly can testify has been their own experience.

CHOOSING CHILDREN FOR ADOPTION.

The most important part of this problem is to have a practical understanding of Human Nature, and to obtain this in the speediest manner is to study "Modern Foresight" from start to finish, for there is not a superfluous word on its pages. Then, analyze every person you see and within a month's time you will be pretty well established in the art of "catching people on sight."

You can rest assured of **one thing** in the choice of children. If the head does not contain a faculty of the mind that represents a certain kind of disposition or trait or grade of intelligence that you think you must have, it will be impossible to obtain it without **persistency** upon **your** part to remould and develop it.

It is a very difficult proposition to find a satisfactory combination of facul-

ties at the outset, but if you will memorize all the surface indicators in our work, and then **remodel** the faculties that are abnormal, either too much or too little, good results can be accomplished, but by **insistent persistency** is the only way it can be done. We could, perhaps, assist you quite considerably if we had photographs of a child taken according to our directions on another page of this book.

UNCONSCIOUSLY TEACHING CHILDREN TO CULTIVATE UNTRUTHFULNESS AND DECEPTION.

Nearly every mother teaches her own children to be deceitful and tell falsehoods.

That assertion may seem to the mothers, to be a downright falsehood, but we will quickly prove the truth of it.

When a mother tells a child to not do a certain thing and the child pays no attention to the command and the mother does nothing thereafter in reproof, the child's Combativeness, Firmness, and Causality reasons that its mother didn't mean what she said, and really was fibbing and that he had as much right to fib as his mother did.

When a mother tells a child that if he don't stop doing something that the bogie man will get him, and the child keeps right on disobeying, he knows that his mother is fibbing to him and that if

she has a right to tell naughty stories, that he has too, and does it.

When the mother tells her little girl that if she don't stop crying and making such a noise, that she will wake the baby and the baby don't wake up from the noise, she "sees" that her mother was fibbing to her and that if nothing hurts her mamma for telling naughty stories, that **she** can do it **too** without getting hurt.

If the mother tells Bobbie, "Come right here this minute or I will punish you," and Bobbie's Combativeness becomes active to the extent that he does not budge an inch in her direction—and his mother "forgets" to punish him for disobeying, his Approbativeness, Secretiveness and Causality are reasoning "I should worry; mamma never means what she says about punishing 'cause she never punishes me, and if it don't hurt **her** to fib it won't hurt **me.**"

If the parents correct their children in a high-pitched voice, the child recognizes anger at once, and **not love** for them and immediately resents it to the extent that he will study up some excuse to get out of blame and perhaps punishment, and if he succeeds in the scheme just so much more deceitfulness and untruthfulness have been added to the already undesirable faculty of Secretiveness and Approbativeness, while if a firm, natural pitch of voice is used in reproving the child the effect will be to create

faith in the honesty of the parents, obedience on the part of the child and corresponding development in his faculty of Conscientiousness and filial affection.

When parents are partial to one child more than another, such an act creates selfishness in the favored one—(Nos. 21, 7, A, being restrained and made smaller, while No. 22 and 10 are added to, producing disagreeable and domineering traits.) In the neglected child, the faculties of Secretiveness (33) and (34), Combativeness and (41), Destructiveness are all cultivated and made more prominent in order to better defend the one imposed upon by the parent, therefore the parent is creating disagreeable traits in both children, by his or her partiality, and in after years when strangers complain of both children being overbearing or disrespectful to others, the parents will tell you that neither one of them inherited such a disposition—but they do not tell you how they came by it through their own unreasonable partiality, and deference to one more than the other, because they have both neglected to educate themselves up to that degree of progression in caring for children, and do not know of the baneful results.

No one can deny that the above incidents do take place every day in nearly every American family, and that such influence on children does grind into their wondering and plastic minds the deplor-

able faculty of lying about everything, even telling unreasonable lies if it suits their fancy.

And **why** do mothers insist upon developing that faculty in their own mites of humanity—the little innocents who are of their own flesh and blood, mutely wondering at all things about them, ready to accept and learn the **best** that can be taught?

Such mothers have too large faculties of Parental Love and Spirituality, and too small faculty of Firmness to develop in their children characteristics that make them lovable and respectful to themselves and to friends instead of a nuisance, and what a pity, for the little souls are not to blame—no one to blame but their own indulgent mothers, and sometimes fathers.

The newly-born babe is rarely ever developed in the forehead part of the brain, since nature only requires that part at first representing the physical, emotional, and volitional part of the brain and until the intellectual teachings of the parents can have recognition upon the undeveloped, mouldable frontal lobes and faculties is it necessary for the development of the intellect to commence, therefore, the **value** of the influences through the constant associations of the mother and child depends **absolutely**, upon the degree of **firmness** or **laxity** of the mother.

PERSISTENT INCONSISTENCIES IN PARENTS ACCELERATE DECEITFULNESS IN THEIR PROGENY.

One of the most regrettable conditions in a family is lack of co-ordination in the parents, first, in their attitude towards each other in the presence or hearing of their children, and secondly, upon all matters concerning the present and future welfare of their growing youngsters.

Children depend upon their parents for demonstrative affection, sympathy, and honesty of purpose, therefore when their father and mother disagree, in their presence, how they should be governed, or what they should study at school, or what church they should attend, they certainly can't have faith in either one's good judgement and feel sure that one or the other of their parents are acting out of dishonesty of purpose, or, are upholding their own stubborn convictions at the expense of their embarassed and bewildered children, and under these circumstances they must depend in great measure upon strangers for advice, and they are not slow in getting it, for they have no other recourse, to their own sad experience sometimes.

The direct cause of all this condition is that both parents are equally endowed with the faculty of Stubbornness (9) sometimes called Firmness. That faculty

when very large, will **never** give up to another, much less, to the other half of the family head, not even to save their young from leaving home in disgust and disgrace. Parents of this kind, who have not enough Parental Love, and Conscientiousness and Benevolence to soften their Stubborness ought never to bring children into the world, filled full of distrust, Deceitfulness, (33), Secretiveness, Destructiveness, (41) and with small Spirituality (19), Friendship (23), (12), (13) and (20) all selfish, disagreeable faculties to harrass society with.

If such people only had known **before** marriage, how to ferret out these inharmonious traits in themselves, what a different life could have been theirs, but, they do not learn and will they **ever** learn?

SCHOOL TEACHERS' RESPONSIBILITIES TO PUPILS.

If school teachers were well versed in the science of cranioscopy, as they should by all means be, they would know exactly what was necessary on **their** part to obtain willing obedience from each and every pupil, also what particular studies would be easy, and what would be hard for them to learn.

For examples:—If a boy has large Destructiveness (41) Mirthfulness (29) Approbativeness (22) Friendship (23) he will be full of mischievousness and would

much rather play than study but such a boy is more apt to have also large memory which comes from Individuality (3) Language (1) and Eventuality (4) yes, and Secretiveness (33). He would have his lessons before the rest of the pupils could get ready to start on them, and not having anything else to do would slyly conjure up something ridiculous, as quickly at the expense of the teacher as of the rest of the pupils.

The teacher knowing of all these characteristics would be diplomatic and have something "very important" for him to occupy his leisure time with such as giving her some assistance, when if the teacher **knew nothing** of Head and Face analyzing, and would bring into violent activity all of her own Destructiveness and Combativeness and try to compel the boy to desist in his fun, the result **might** be very disastrous to his future welfare, and would be, more likely than not.

If a pupil had large faculties of Nos. 5, 16, 11, 10, 4, with a mental temperament, he would be altogether too studious for his own physical health and would need different treatment from the other lad—out-of-door treatment in the fresh air, or beng assistant in athletic exercises.

If a pupil did not have any Eventuality it would be a waste of energy for such a one to study history, just the same as it would be if he had not Time nor Tune, to study music, or if he had no

Form, Size, Weight, Color, to study Art, or, if he had no Constructiveness (39), Form (2) and (36) to study Mathematics. With all these enumerated instances and in all others, however, the abnormal faculties could be restrained and deficient faculties cultivated, if the teacher had so much knowledge of this science as she does have of all the accepted and standard works for educational improvment.

SCHOOL CHILDREN PECULIARITIES.

VICIOUSNESS—has large 41 for its center, with 34-25 usually large and 7-21 small.

STUBBORNNESS—is made up of 9, 22, 34. If it is of a **forceful** kind, No. 41 is added.

SENSITIVENESS—is made up of 22-32-7-8, with deficient 34-10-6.

FALSEHOOD PERSISTENCY—consists of 22-31-19-33, with deficient 21-10.

MORALITY—consists of the two necessary elements, 21-7.

AFFECTIONATE DISPOSITION—consists of very large 23-12 and medium 25, with deficient 41-9.

LOVE OF STUDY—consists of 5-16-4-30-31-22-21.

PLAYFULNESS—consists principally of 41, assisted attentively by 29-25-34. Teasing is the result of 22, as that faculty likes to crow over the fun.

TIMIDITY—consists wholly of 32-43-31, with small 34, 10 and 41.

It is almost impossible for a person to look you deliberately in the face, and lie, unless he has perfected himself in the art. The lips will quiver or the eyes will drop, or the face will change expression.

It is an easy thing to recognize the deceit in a child's face under the age of twelve years.

IMPOSSIBILITIES IN HUMAN BEINGS.

To accomplish things **great**, that is, to be famous in the eyes of the world, abnormal faculties, or an unbalanced brain must be dominant. It is an impossibility to be remarkably brilliant, without some particular mind faculty being developed far in excess of **all other** faculties.

To accomplish ordinary success, it is an impossibility to be absolutely certain of results without a knowledge of the dominant or most developed faculties that one possesses before any vocation has been decided upon.

Any other haphazard method would be as apt to strike it wrong as right, or vice versa. Without the understanding of mind faculties in parents, it is an impossibility for them to offer any sugges-

tions or any advice to their children as to the vocation that they should follow and to choose the wrong kind might be their ruination, for example: If a young man was largely endowed with the faculties of Destructiveness, Secretiveness, Constructiveness, Approbativeness, Firmness, Sublimity, Combativeness, Amativeness it would be the worst thing that ever could happen to himself and family, if his mother, who was very pious, would insist that he should be a clergyman.

Or, if a daughter had very large mind faculties of Imitation, Time Tune, Mirthfulness, Suavity, Friendship, Self-esteem she would be an utter failure at anything but theatrical work, or of some vocation in the musical or entertainment line, because she could think of nothing else, no matter how much urging from parents and friends she was getting to take up something else.

Hundreds of other comparisons could be made which would be equally as impossible of success in life where the vocation adopted was only guessed at, and sufficient proof of our assertion is evident when one considers all the business failures that we read of every day, and of the many friends who are switching around from "pillar to post" trying to find some employment that they can excel in enough to hold a position permanently.

It's an imposibility to be:
A successful

LAWYER—without large faculties of Comparison, Combativeness, Destructiveness, Approbativeness, Self-esteem, Human-nature, Eventuality, Constructiveness and Language.

PHYSICIAN—without large faculties of Benevolence, Suavity, Human nature, Conscientiousness, Friendship, Cautiousness, and Form, Size, Weight, Constructiveness, Destructiveness and Causality. A Mental-Vital Temperament.

CLERGYMAN—without very large faculties of Veneration, Conscientiousness, Hope, Spirituality, Self- esteem, Benevolence, Friendship, Causality, Individuality, Inhabitiveness and Parental Love—Very small faculties of Combativeness, Destructiveness, Amativeness, Secretiveness and Acquisitiveness. Mental Temperament.

ARTIST (in Colors)—without Form, Size Ideality, Sublimity, Color, Order.

MODELER—Form, Size, Weight, Order, Human Nature.

ENGRAVER—Form, Comparison, Order, Constructiveness, Ideality and a Mental Temperament.

SCHOOL-TEACHER—without a round, full forehead, a round, open eye, Benevolence, Firmness, Friendship, Parental Love, Human Nature, Com-

bativeness and Self-esteem. Mental-Motive Temperament.

STENOGRAPHER—without Constructiveness, Order, Individuality, Calculation, Language, Form, Comparison and Secretiveness. Mental Temperament.

MUSICIAN (Singer)—without very large Tune, Time, Eventuality, Language, Friendship, Spirituality, Conscientiousness, and Benevolence. Mental-Vital Temperament.

MUSICIAN (Instrumental)—without very large Tune, Time, Locality, Combativeness, Continuity, Self-esteem. Mental-Motive Temperament.

ARCHITECT—without large Form, Constructiveness, Sublimity, Ideality, Size, Comparison and Inhabitiveness. Mental-Motive Temperament.

BOOK-KEEPER—without large Calculation, Order, Continuity. Mental-Motive Temperament.

JEWELER—without large Comparison, Constructiveness, Form, Size, Order, Time and a delicate mental and physical organism.

MACHINIST—without very large Constructiveness, Form, Size, Weight, Order, Calculation and Combativeness. Motive-Mental Temperament.

DENTIST—without large Form, Size, Order, Constructiveness, Destructiveness, Caution, Friendship and Suavity.

DESIGNER—without large Form, Size, Constructiveness, Ideality, Color, Order.

STORY-WRITER—without large Comparison, Ideality, Sublimity, Human-Nature, Individuality, Eventuality, Time, Constructiveness, Concentration (No. 11) Friendship, Self-esteem, Mirthfulness, Imitation, Suavity, Combativeness, Spirituality, Conscientiousness. Mental Temperament.

EDITOR—without very large Language, Eventuality, Mirthfulness, Comparison, Time, Combativeness, Benevolence, Friendship, Suavity, Human-Nature and Continuity. Mental Temperament.

GROCERMAN—without large Suavity, Friendship, Conscientiousness, Benevolence, Mirthfulness, Human-Nature, Individuality, Eventuality, Self-esteem, Firmness, and a Vital Temperament.

BANKER—without large Secretiveness, Combativeness, Acquisitiveness, Constructiveness, Human-Nature, Casuality, Comparison, Sublimity, Cautiousness, Firmness, Friendship, and a Mental-Vital Temperament.

HISTORIAN—without very large Eventuality, Continuity, Comparison, Locality, Sublimity, Order, Calculation, Language, Human-Nature.

POLITICIAN—without very large Secretiveness, Human Nature, Combativeness, Destructivness, Acquisitiveness, Amativeness, Approbativeness, and small Conscientiousness, Spirituality, Benevolence, Friendship and Veneration. Vital Temperament.

NATIONAL WARS—would be impossible without **very large** Destructiveness, Acquisitiveness, Secretiveness, Firmness, and very **small** Conscientiousness, Benevolence and Veneration or Piety.

FAMILY WARS—would be impossible without **large** Firmness, Destructiveness, Approbativeness, Secretiveness, and **small** Friendship, Conscientiousness, Gratitude, Benevolence and Piety in the entire membership.

LOVERS' WARS—would be impossible without large Secretiveness, Approbativeness, Amativeness, Destructiveness, in both parties, Inharmonious Temperaments.

PARTNERSHIP WARS—would be impossible with large Conscientiousness, Human Nature, Friendship.

QUALIFICATIONS OF AN A I SALESMAN.

To be a good salesman it requires a combination of special characteristics, not necessary in any other vocation.

First of all Mental, Vital Temperament must be dominant. This gives dynamic activity in a prominent mental and physical organism. Human nature must be very large (Faculty, No. 6 convex surface) which can see the peculiarities of a prospective customer at the first glance.

Then Language must be large in order to have words at the tongue's end to express one's self.

Then Suavity must be very large in order to be agreeable; in no way offensive in manner or conduct.

Mirthfulness must be ready at the psychological moment to spring a witty remark, or tell a funny story.

Locality must be good that one will not forget one's where-a-bouts nor get lost in the shuffle, nor be absent-minded.

Secretiveness must be dominant to not over-step the limitations of business secrets.

Friendship must also be large to want to be friendly and mix with casual acquaintances for sociable and perhaps profitable results.

Combativeness is very necessary to generate continuous action and hard diligent application to the work in hand.

Cautiousness should be large enough to not deal with people who are irresponsible, nor to have a tendency to overstock a prospective customer so much that regrets and cancelations are made afterwards.

Time and Eventuality should be good that one never forgets names of customers, and to always be punctual in promises, even to the minute, as a moment's delay often upsets other arrangements which are not easily over-looked by the disappointed one.

Order is quite essential, in that there will be no time lost in looking for articles that otherwise would be left around in a helter-skelter fashion.

Amativeness should be only medium in degree—just enough to make one polite and courteous; too much of this faculty would have too many "love affairs" in different towns to admit of diligent salesmanship.

Alimentiveness should also be of medium degree, else the salesman would imbibe too freely of that which muddles the brain.

Individuality should be large so nothing worth while would escape observation.

Approbativeness is another very essential faculty in a good salesman; it always gives a desire to excel in business getting, as much to be on the topmost round of success above competitors, as to keep the employer end of the line, busy filling orders; it also keeps the personal appearance of a salesman in presentable condition.

The facial indicators:—prominent Perceptive faculties just above the eyes

and eyebrows; full eyeballs and a snappy expression of the eye; a straight well developed nose; a long stiff upper lip; a mouth with straight horizontal closure and medium thickness of lips; a prominent square chin; cheeks that are full; and an ear that is rounding at the top and bottom, and stands out from the head.

HEAD READING BY PHOTOGRAPHS AND MEASUREMENTS.

If our readers are not satisfied with their own analysis by the mirror plan, and cannot determine what vocation they should engage in, we will do what we can in a personal way to assist any who will follow our directions explicitly:—

Have three different photographic views made of your head—one square front—one square back and one square side similar to the Figs. A, B, C, with plain dark or gray back-ground. For the front view have the camera at the elevation that will show the outline of the top-head from the hair-line back to head faculty No. 9 but not looking down too much. The camera ought to be on a level with the eyes.

The lighting must be so the head stands out in relief, and not look as though it was stuck on to the paper, and it can be done with a kodak, if you can produce a head one inch in diameter with the camera at six feet distant from the

subject, otherwise have it done in a studio on a postal card. We don't want any retouching done on the negatives.

Send us two prints from each negative, unmounted.

The long hair of a woman must be combed down flat and tight to the head, and pulled around out of sight in the photograph. A man's hair should also lay flat and smooth and with the profile view, must show "part" in the hair.

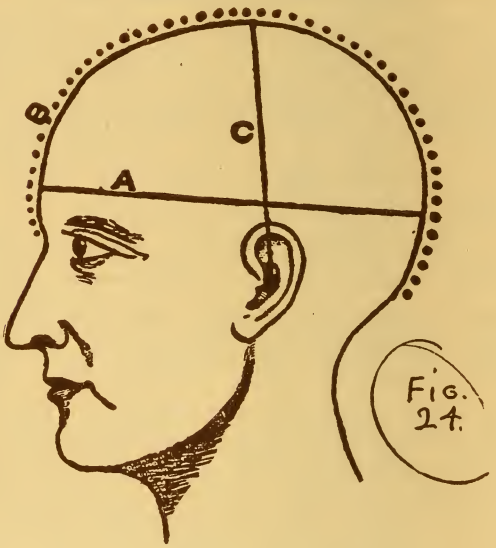


Fig. 24.

Measure the head according to Fig. 24. Give the distance around the head on the line A from the center of the forehead around the most prominent part of the back-head.

Distance of the dotted line B from the root of the nose up over the top and

down to the bony point in the lower back-head. Distance from the ear opening on one side, over the top of the head and down to the other ear opening.

Give us also the correct height, weight, and size of body at the waist line and under arms, beneath clothing.

Give color of hair, eyes and complexion, age and amount of education, previous occupation, health, and if married or single.

We will retain one set of prints, and return the duplicate set to you with your "reading" marked on the Chart.

You can send us five personal questions, numbering them in rotation, concerning yourself or friends on Temperament or Character, and we will answer them upon receipt of 50 cents, or, we will answer no questions but instead will send Chart of your Character and Temperament after receiving your photos and measurements according to our directions, upon receipt of $2.00. In the latter order we will enclose one of our new books — "Modern Foresight" — free of charge.

Our book gives you all the necessary information to diagnose your own characteristics by the use of mirrors but if your own experience in that line does not come up to your anticipations, we can further assist you as above mentioned.

CHARACTER INDICATORS OUTSIDE OF THE CRANIUM.

MOUTH—

The line of Closure is where the lips meet when closed naturally.

A horizontal and wide closure—a great talker.

When the closure turns down at the corners the person is—pessimistic.

When the closure turns up it denotes—wit and mirthfulness.

Straight, and horizontal closure with fair thickness of lips, denotes—a well balanced mind and all round intelligence.

Very thick lips with development in the **center** of each—sensual and passionate faculties.

Very thin lips give—hard and sour disposition.

Small mouth on a mature face indicates—weakness, and child-like characteristics.

Rosebud mouth indicates—a poor helpmate.

Large mouth, with lips half open most of the time—stupidity and desire for flattery.

Large mouth with thick lips and the lower one projecting beyond the upper—selfishness and deceitfulness and sensuality.

Mouth with upper lip over-hanging the lower is inclined to be—unselfish and agreeable, but forceful.

The most beautiful mouth has the upper lip bow-shaped, and the lower lip straight, or nearly so but if upper lip is **short** indicates—unreasonable and unseasonable temper.

If **long**, indicates—a cheerful, happy disposition.

(Take notice, boys and girls too.)

VOICE—

One can easily discern by the nature of the voice, oftentimes, the nature of the person without even having seen them, as follows:—

A high-pitched voice accompanies a high-strung nature and indicates—intellectuality, coldness and nervous tension.

A low-pitched voice indicates—vitality, warmth, and feeling.

A low voice indicates—great physical and mental energy minus the refining elements.

A soft voice indicates—refined, governed and controlled energy.

A weak and thin voice denotes—lack of vital force.

High-pitched, loud, harsh, incisive tones, always accompany—cold, coarse, uncouth natures.

Low-pitched, soft, sweet, caressing tones, accompany—a refined, lovable and sympathetic nature.

A weak, whining, peevish voice indicates—irritability and excessive vanity.

Course, loud and heavy tones—boastfulness, aggressiveness, egotism.

Affected, glib, oily, or slippery voice, indicates deceitfulness and unreliability.

Clean, clear and frank tones denote —genuineness, kindness and earnestness.

THE WALK—

A quick, short, firm tread in which the heels strike the ground first, indicates —keen Perceptiveness and Intellectuality, decision, energy and alertness.

The long, slow, rhythmical easy, graceful stride, indicates—thoughtfulness, health, endurance and careless ease.

The mincing, affected, uneven, hesitating or nervous walk, denotes—vanity, indecision and weakness.

The shuffling gait, shows—carelessness, indifference, irresponsibility.

The smooth, light gliding tread in which the toes strike the floor first, indicates—stealth, deceitfulness and secretiveness.

THE CLOTHES—

Personality and Character of any person are distinctly visible and understandable by clothes that have been worn a short time.

Texture of clothes shows—the financial status of the individual.

The style of the clothes, shows—good, or poor taste.

Carelessness in dress, shows—looseness and carelessness in business dealings.

Modest and **neat** dress, denotes—self respect for others.

Great display on the outside indicates—deficiency in self-respect, but great love of praise from others.

Extreme styles and loud colors are worn by the —coarse and uncouth braggart.

Subdued colors and **plain** styles indicate in a person—modest, prudent, unassuming disposition.

HAND SHAKING—

In the handshake, every one, unconsciously "gives themselves away" in general disposition and character.

Soft Hands indicate—tender hearts; they are yielding in their nature; do not like hard physical labor, nor hardships of any kind.

The **Extreme** of this type has a flabby, limp handshake, which indicates the lazy, idle dreamer who lacks the physical and mental energy to ever accomplish anything worth while.

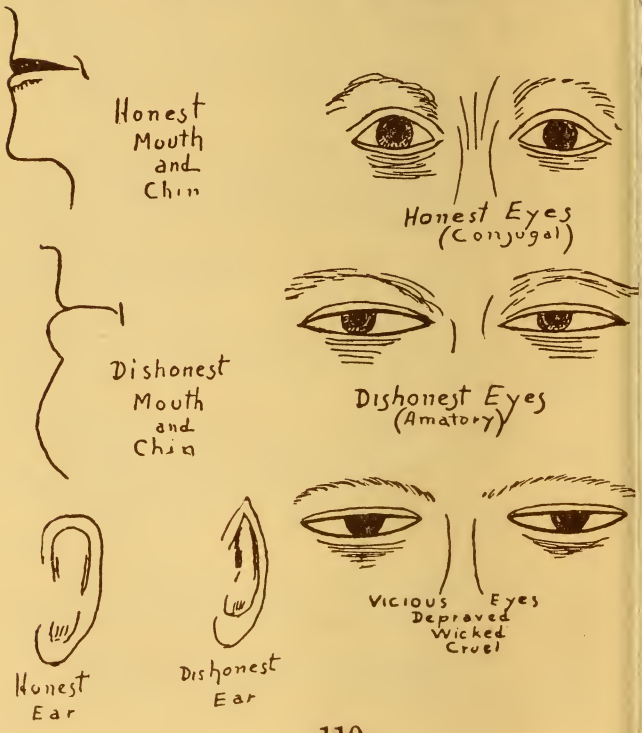
Such a person will be very deficient in the Faculties:—39, 41, 34, 22, 9, 10, 11, 5, 16.

Elastic Hands are the desirable ones:—they have a feeling of life, and resistance, energy, push, vim and vigor and in all walks of life are the "up and doing" kind.

This kind of a hand grasps yours with a firm pressure and honest expression. Their dominating faculties are: 34, 22, 9, 6, 3, 10, 25, 24, 13, 21.

Extremely Hard Hands accompany:—hard heads and hearts; they are unsympathetic, cold, brutal drivers in any position that you may find them, and in the handshake will fairly crush your own in its grasp. Such an individual has very large Faculties of 41, 34, 25, 9, 10 and very small ones of 23, 21, 7, 19, 29, 32.

A Clinging Handshake indicates:—strong love nature, sympathetic and affectionate. The back of the head is fully developed, and the dominating faculties are 23, 24, 7, 8, 19, 21, 32, 10, 13, 12, A.



FACE INDICATORS.

Blank faces usually indicate—low mentality.

Pinched features denote—avarice, parsimoniousness.

Vacant eyes denote—absentmindedness.

Bulgy sacks beneath the eyes—talkativeness and mental energy.

Square chin and jaw—determination.

Prominent chin, thick and pudgy—insipidity.

Nose with a high bridge—executive ability.

Nose with round thick point—combativeness.

Nose hollowed from point to top—negative energy.

Nose straight—mental energy.

Nose oval from point to point—business energy.

Nose with point sloping up from face—selfish and hopeful.

TEMPERAMENT.

Temperament, if well understood, adds greatly to one's skill in the delineation of heads and faces, as it gives one knowledge of the anatomical construction of the physical organism called body, which mind uses as its instrument of expression.

To define "Temperament" understandingly to most of us is somewhat difficult, but in our own opinion the following may serve most effectually: "It is a particular state of the constitution or organism depending upon the relative proportions of its masses and the relative energy of its functions."

There are three general classes of Temperament:—

(1) The Motive or mechanical system, including the bones, the ligaments and the muscles.

(2) The Vital or nutritive system, involving the lymphatics, the blood vessels, and the glands.

(3) The Mental or nervous system, including the brain and spinal cord.

Some persons have black eyes, others gray, others blue, others brown; some are tall, some short, some lean, some fat; some quick in movement, some slow and deliberate.

These differences determine the constitutional condition (Temperament) and the special quality of the mind is largely due to it.

Every person has two or more of these in different degrees—one having the Mental temperament in excess and the Vital in a lesser degree, which arranged in correct combination would read—Mental-Vital Temperament.

Another would have the Motive in a predominant degree and the Mental in in the lesser, which would produce a Motive-Mental Temperament and so on in many different combinations, the temperament most dominant being the one that determines the first condition.

When the Motive temperament exceeds the others in development, the body is strong and powerful, athletic in build.

The face is broad in general outline, the cheek bones prominent, the chin and jaw broad and strong.

It gives to persons force of character, industry, courage, and executive ability; are leaders in active life and are often arrogant and domineering. Nations of war-like inclinations are specially characterized by the Motive temperament.

The Mental temperament in greater development puts the brain and nervous system in the most activity. The forehead is high, wide at the top and well developed; the features are usually tapering and delicate; the hair is fine and seldom abundant; the face is wide above and tapering to a pointed chin; the body slight and its movements rapid.

When the Vital temperament predominates in development the nutritive or digestive system is most active. The body is plump; the face is round and full outward from the corners of the mouth;

the limbs are comparatively short and large; the body is large in the middle, tapering at both ends, and the movements are slow.

Those of the Vital temperament are designed to do sedentary work; they naturally incline to financiering, managing and superintending the work of others; physical exertion is distasteful to them. When the Vital temperament is reinforced by a well developed brain and muscular system it gives us our commercial giants.

SUITABLE COMPARISONS FOR BUSINESS PARTNERSHIPS.

One with Vital-Motive Temperament and large faculties of Nos. 23, 33, 6, 17, 21, 9, 10, and another with Mental-Vital combination with faculties 3, 36, 38, 39, 16, 34, 21, 7, 41, 25, the former adapted to being specially agreeable to customers, having many friends, honesty of purpose and enough secretiveness to use good judgement in buying stock and supplies, the latter having faculties that are quick to discern the natural trend of business, enough order to keep everything in systematic condition, enough Acquisitiveness to see that the profits are on the right side of the ledger, enough force to not allow things to lag in interest, enough Benevolence and Conscientiousness to be liberal in charitable enterprises, and to be honest in all of his partnership relations.

SUITABLE COMPARISONS FOR THE MARRIAGE RELATION.

It is generally considered that opposites in husband and wife will make the most congenial companions, and so far as Temperament is concerned it is very true, as two blonde types or two of the brunette type should never try to nor allow themselves to unite in marriage, for to see the same color of eyes and shade of hair day after day in such close association becomes very tiresome, and is apt to give one or both a desire to wander into more pleasant conditions for a short vacation that may terminate into a longer one, and then too, children from such a union could not be so healthy physically, nor so well balanced in intellect. The color of each type of such a union would be so accentuated, in the children, that the brunettes could very easily be taken as of negro descent, and the blonde type unless of the Motive-Vital temperamnt would have no warmth of color in the face at all, and the hair would be like tow—no color at all.

No two of the same height, nor of the same weight, nor of the same combination of Temperaments should consider matrimony with each other.

The Mental-Motive-Vital type of man and the Vital-Mental type of woman would make an excellent combination of

elements for happiness if the former were a brunette and the latter a blonde.

The first combination would probably have the faculty of 3, 5, 16, 39, 40, 34, 24, 13, 12, 10, 21, for the masculine side and Nos. 40, 35, 36, 24, 13, 7, 19, 20, 21, 23, A 32, 16, 28, 37, most predominant in development for the feminine side, or Vital-Mental type.

Comparisons without end could be enumerated that would insure perfect contentment and happiness in matrimony, or of harmony and profit in business relations.

Why then, after all of our illustrations and reasonable proofs of our contentions that any and everybody can easily "see" all that lies beneath the cranium of human beings, why should not every intelligent person want to gain that knowledge for their own protection, and for the proper rearing and moulding of their children, and the progressive development of themselves?

LOVE IS OF MANY KINDS DISTINCTLY DIFFERENT.

It is conspicuous in different degrees in proportion to modifications by other faculties, for example:—Parental Love though large in itself and apt to be too indulgent in the government of children, is greatly modified by the faculty of Firmness if it be large, also.

SEXUAL LOVE (Amativeness)—We mention this first because it is the dominating factor that continues the Life Principle through all the kingdoms—Vegetable, Animal and Human, but as only the Human Kingdom comes within our province we will confine our talk to that alone.

The function of this faculty is exclusively to reproduce the species, not necessarily having any connection with the institution of marriage but is the primary cause of physical attraction between the sexes at the pubescent age. When this faculty is very large and unmodified by Conscientiousness, its facial indicators are as follows:—Large, thick, protruding lips specially heavy in the center; eyeballs that seem to bulge outward; eyelids that are narrow—close together as though they were hiding the licentious thoughts that lurk behind them; a chin that is heavy and thick underneath.

Indicators and abuses by married or single men:—Persistent staring at the opposite sex to gain attention; profuse courtesy toward the object of the fascination; excessive indulgence of amusements, sweetmeats, or **anything** to please the unwary and unprotected; undue liberties upon short acquaintance; hasty engagements in matrimony to legalize sensualism; **promise** of marriage to accomplish illicit acts with the too credulous.

Responsive Indicators by the gentler sex:—At first innocent glances and wonderment at such unexpected attentions; then mixtures of desire and fear for continued admiration; then perhaps permitting seemingly innocent but really improper liberties; then either an awakening to the gross motives and sudden ending of the flirtation, or continued liberties and secret meetings ending in regrets, disgrace and scandal.

MOTHERS! MOTHERS!! MOTHERS!!!
Wake up!!
Don't Be Asleep!!

Don't be totally blind to all the vile intrigues that lurk in the heart of this type of a man.

"See for yourself." Get the information that "Foresight" puts into your storage battery of knowledge, showing you how to remould the mind faculties that are too deficient and others that are too dominant, both of which are the result of unfamiliarity with the pre-natal laws of Nature.

"Foresight" tells you that a person with **very large** Amativeness and **small** Conscientiousness is an undesirable combination, because such a man would stoop to the very lowest depths of immorality.

Would you be wiling to have your daughters from 17 to 22 years, just budding into womanhood—the sweetest and

most beautiful flowers of all Nature---accept the attentions of such a man? They are found in the very best social gatherings, and have the most exquisitely furnished autos that money will buy—elegant places for pleasure—and how many young girls who are unfamiliar with the teachings of "Modern Foresight" are there that would ignore the wiles of such temptations in society? To learn these pitfalls by experience—"hindsight"—is just what keeps the ball of immorality rolling along—crushing out the innocence and virtue of thousands of the daughters of our land.

But bear in mind that these kind of men are not wholly to blame for their vicious thoughts, when mothers deliberately flaunt before their eyes their daughters decorated in the most abbreviated and transparent wearing apparel that the demi-monde fashions will suggest.

Who, then, is to blame, the mothers or the men?

To what all this world is coming
Is a problem most hard to solve,
Frightened at its wickedness and sin,
That around our heads revolve.

The man is **always** to blame, however, for the downfall of innocent maidenhood, as the girl **never** takes the initiative in such conduct, and there is no argument to the contrary.

Modesty, virtue and honesty hold her back to the last point of resistance against immorality; and if there is an occasional exception to this rule, even then it is the utter baseness of the man that is at fault, for his magnetic nature hypnotizes the object of his thoughts, depriving her of the power of resistance to the evil that is waiting to engulf her.

The type of man who would have an impure thought against virtue is dominated exclusively by Amativeness, and never deserves one iota of decent consideration in social life, but he is the identical one who fascinates wherever he goes among the "uneducated" in human nature.

Conjugal love never has one disrespectful thought in connection with the sweet innocence of girlhood or womanhood, is more reserved in social ambitions, never flirts, never tells lies if it can be avoided. Amative love never tells the truth if it can be avoided when the subject is of a social nature., or at, least, truth is such a stranger to that faculty of the mind that a friend never knows if assertions productive of it are true or false. Amative love will go back on its best friend; Conjugal love is constant and devoted.

Herein is the vast difference between the two faculties, Conjugality and Amativeness, and nothing is more essential to

thoroughly understand for the sake of self-protection in home and social life.

In **business** the person with large Amativeness has so much more magnetism, persuasiveness and other assimilating faculties than does a person with the faculty of Conjugality dominating that he often meets with greater success in most any business, and especially where big enterprises are the object of his ambition. A Conjugal personality is more conservative in associations, therefore does not attract speculative thinkers who are on the lookout for men of ability to carry to a successful issue their intrigues.

The Conjugal man, therefore, is more adapted to the ordinary things of life; a home with the sweet companionship of wife, daughters and sons is his greatest ambition, and he leaves no stone unturned to accomplish the highest pinnacle of that beautiful world of sacred affection. He will engage in some business that will provide for such a home, and if he has large Acquisitiveness, Constructiveness, Casualty, Suavity, Continuity, Firmness, in addition to his Conjugal and moral qualities, he will accomplish great things in business life in an honorable way.

The surface indicators of these two faculties are as follows: Amativeness—Large neck and base of the back-head, below the opening of the ear; thick lips,

much more developed in their center than outwards from their center; mouth line of closure irregular, as in Figs. 22 and 17.

Conjugality—Neck normal in size, up to 16 inches or less, proportionately to the balance of the figure; base of backhead not bulging but the head at numbers 24, 13, 23, 12 is well developed and rounds out the entire contour of the backhead, from the opening of the ear upwards, as in Figs. 2 and 16.

CONJUGAL LOVE (Conjugality)—The function of this faculty is for mating, and union in wedlock for life in the highest and purest relationship known to mankind. Amativeness does not enter into this association as it is of a different nature, on a much lower scale, and of much lower rate of vibration. Many birds and animals select their sexual mate for life, as the lion and the eagle and their affection is just as strong between the procreating seasons as it is at that time, proving that the faculty of Conjugality is the real bond of union.

And as another proof that the faculty of Conjugality is in great contrast to that of Amativeness, the former comes into the thoughts at the age of 5 years and mates are often chosen at that age which continues in perfect harmony so long as life lasts, while it is impossible

for Amativeness to function before the age of puberty—12 or 14 years.

The facial indicators of Conjugality are:—Lips that have an even contour and of medium thickness; eyes that are open and round and honest; chin that has graceful curves and is medium in width, and prominent.

Behavior indicators—Modesty in attracting attention; formal introduction preferable to promiscuous flirtations; refined and genteel manners; careful consideration of one's happiness and welfare; cleanliness in personal appearance; free from all selfishness; (Spirituality and Conscientiousness are close companions of Conjugality); modest in desire to please; conservative in praise and flattery, but true as steel and pure at heart.

"LOVE AT FIRST SIGHT"—with the uneducated in Cranioscopy, is an impossibility, without uncontrolled activity of the faculty of **Amativeness alone** being the primary cause, or, in other words, it is the selfish amatory propensity in both that is asserting itself and will soon end in repugnance after a union in wedlock, and sometimes before, if they allow criminal indiscretion in their seeming infatuation.

"LOVE AT FIRST SIGHT"—**with the educated** in Cranioscopy, is a **permanent possibility** because of the accurate knowledge each one possesses

concerning the characteristics of the other one, and such an alliance in matrimony would be of the most sacred, inspiring, harmonious condition for happiness that could be conceived of.

HOME LOVE (Inhabitiveness)—One never forgets the old ties of home, sweet home, the dear mother and father and brothers and sisters, and the puppies and the kittens and all the young friends and all the nooks and the crannies, the trees and the flowers and all the out-of-doors—it all remains vivid in one's memory.

There is scarcely a being on earth that does not manifest continually strong attachment for home. Birds have their summer and winter homes, migrating back and forth to the exact locality, never changing the place for their nests and the rearing of their young. The cat is a great lover of home, remaining in one place regardless of how many tenants have occupied the house, if they are left to their own inclinations, while the dog prefers the family to the home, and sees to it that he is never left behind when the family departs. Patriotism, love of one's country, comes from Inhabitiveness, and it has been the direct cause of many bloody wars in defense of the land in which they were born.

PATERNAL LOVE—is the male idea of affection for his offspring; while it may be equally as strong and solicitous for the

health and best welfare of their future, it is more stern, severe, unapproachable and uncompromising in their government than the female idea is, but no doubt produces a better condition for battling with the outside world in general.

MATERNAL LOVE—is the mother idea of parental affection for her children; it is the kind of love that brings tears to the eyes and fills the heart to overflowing as we think of her sweetest kindness and sympathy for all of our troubles, sacrificing everything for our comfort and happiness—in the long, long ago. Nothing can be truer nor more steadfast nor more angelic, than a mother's love—the love that we **never** forget.

There are women, however, who are so devoid of Maternal Love and Spirituality as to permit the destruction of their own child in cold blood, before they are born. What becomes of the two souls—the mother and the child—in the next life, is far beyond the threshold of our understanding. The memories of such a child in relation to its mother, must be too horrible to contemplate, and we often wonder if such a mother recognizes the magnitude of her sin?

We wonder, too, if this little mite of innocent, unborn childhood will ever meet its parents in the great beyond—its two parents who are the direct cause of its creation and who have committed the greatest crime in God's domain—can they

ever in all eternity, work themselves out of the fathomless abyss of Purgatory into which their spirit selves may be precipitated?

Think of this, all who contemplate the destruction of unborn life during their early existence.

FILIAL LOVE—is the affection of children for their parents, and varies according to the development of Friendship, Gratitude, Combativeness, Conscientiousness, Benevolence and Inhabitiveness.

Friendship, Gratitude and Inhabitiveness fill out and enlarge the upper and middle back-head.

Conscientiousness and Benevolence make the top-head round and full.

But remember that the **degree** of development of these faculties depends very largely upon the physical demonstration of love feelings by the parents towards the child. If the parents display no more affection and tender, sympathetic love for their offspring than those do **outside** of the immediate home environment, then the child sees no difference between parents and ordinary friends, in that respect, but they do see that the home experiences are more severe, their personal pleasures more limited, their liberties more restricted than they are at the homes of friends, which fact can not help being detrimental to the development of these particular mind faculties that stand for child

love, therefore when children are disobedient, disrespectful, deceitful, rude, impertinent, ungrateful, unloving and unlovable, it is **far more** the fault of the parents themselves, than it is the fault of the children.

Out of all the families within our scope of acquaintance nine tenths of the young and older children are absolutely starving for the want of Daddy's and Mammy's sweet caresses, but never realize nor understand that there exists such pure and sacred devotion until they have children of their own.

This neglect of the parents together with the sympathetic attentions that children find away from home, has a tendency to cause too early marriages and a desire to drift into pleasanter associations to the injury of the entire family attachments. Is this the purpose of our Supreme Father in the creation of His finite subjects of human life?

FRIENDSHIP LOVE—can be equally so intense as any other kind but it eliminates sex from all of its activities. A person with the faculty of Friendship very large makes friends everywhere and has no enemies except those who are jealous and revengful because of the other's popularity. True friendship, however, is the rarest of qualities and so seldom is it fully brought to the light of day that it is equally so seldom recognized and appreciated, though when such love is finally

discovered and proven to the entire satisfaction of those interested, the slightest reflection against one of the friends would not be tolerated for an instant. True friendship is ever ready to recognize the needs of one in helpless and distressing circumstances and will share its last cent to relieve such conditions.

The value of such affection can not be estimated for it is beyond words to express it.

GRATITUDE OR COMPENSATING LOVE—is very rarely expressed and the the faculty in most people is woefully deficient. The first cause of this deficiency begins soon after birth when the parent neglects to teach the child to be thankful at heart for all the simple things that are daily done in its behalf. Under such neglect the child soon thinks that all special favors come to him as a natural consequence thereby forcing upon the undeveloped mind entire ignorance of any such feeling as thankfulness to others, and as they become older and more favors are lavished upon them, if they are still untaught that all such gifts are sacrifices that the giver has made and denied self the pleasure of, the faculty of Gratitude never becomes even normal, but instead is very deficient in development and in later years knows nothing of kindness—only the most selfish kind of selfishness, putting a blot upon the human race and retarding its growth to a higher and better plane of existence.

RELIGIOUS LOVE, VENERATION, PIETY (PERMANENT AND SPASMODIC)—This faculty of the mind, like all the others, more often than not is improved upon and developed according to the influence and environment in the home and in the degree—very large, large or small—according to the persistency of the parents and their mode of education.

Permanent Piety is the only kind that is of any value whatsoever. It is indicated by a decided bump at No. 8 on top of the head, and makes a soft, soothing, amiable and beautifully sweet expression all over the countenance, at all times, in all places and under all conditions. It is the expression of perfection within the soul, within the thoughts, within the self so far as the finite degree of life is comprehended. It has reverence for all things, in nature; it blends in harmony with all humanity as a part and parcel of itself, recognizing no particular place or form of worship, but worshiping Truth for the sake of right and advancement of the human race.

It prays not for self nor personal favors; it thinks not of self but of all mankind as the manifestation of Infinite Power and Intelligence.

Spasmodic Piety is the result of some personal desire of bettering one's chances for redemption after knowingly committing wrong against another of our brothers and sisters, the great human family.

Spasmodic Piety is only in evidence, when beneath the roof of some great edifice erected by man, or, within the small room for peaceful slumber, and it manifests through the faculties of Secretiveness, Acquisitiveness, Amativeness, Combativeness, Approbativeness in **large** degree, and Veneration, Conscientiousness, Gratitude, Benevolence in very **small** degree.

When a person never has any desire to make others happy and never has one single regret at causing them unhappiness, and never feels grateful for kindnesses extended to them and never extends kindness in return, can never be trusted for the truth and such a selfish character has not one iota of Veneration nor Piety in the heart; it is utterly devoid of all that sweetness of character so wonderful to look upon and to retain in the memory as pleasant events.

One of that selfish nature has only well-earned fear and superstition (not even spasmodic piety) that causes them to ever enter a house of worship in search of redemption, for what **might** be judged against them.

LOVE OF STUDY AND SEEKING AFTER TRUTH—constitutes the highest order of intelligence. The faculties of Causality, Comparison and Spirituality dominate the mind giving the desire to investigate, and the faculty of Combativeness overcomes all obstacles and gives

the necessary force to prosecute thorough investigation and delving into the remote realms on the higher plane.

This love is not of the social organs of the mind but is so different that no comparison can be made, but study and investigation should include **everything** in nature, that one may become more enlightened upon the Laws that control and govern all visible and invisible life.

"A CHIP ON THE SHOULDER."

What an enormous amount of meaning we find in these five words—an expression as old as the hills, and as familiar from the youngest who can barely comprehend it to the oldest who can barely talk on account of age, and yet how many have tried to subdue that feeling of resentment in themselves? Have **you,** who are reading this chapter? Recall all of your relatives, friends and occasional friends—how many of them who do not perambulate around with "a chip on the shoulder" ready instantly to resent any act, look or word that is disparaging to themselves, whether it be intentional or unintentional?

How many families in all of your acquaintance can you mention that are amiable to each other, peaceful, loving and lovable, contented and blissfully happy?

When families are not that way how can we expect a better condition of things

outside of the family, since all outsiders are a certain portion of some family?

In every home where there are children of all ages and dispositions some are naturally unbearable—take delight in hurting a sister's or brother's feelings without any provocation whatever, or at least any reasonable reason for it—do it simply because they enjoy seeing the tears roll down out of an injured soul, of whom they are more than likely jealous, and of some petty thing they ought to be ashamed of.

One sister will impose upon another, if the latter be a younger one, because the elder thinks she knows more on account of a few months' difference in ages, or an elder brother will elect himself "boss" of a younger one when his parents are not present, and all these trivial acts and inconsistencies in children towards one another are in a great measure the fault of the parents because of their laxity or deficient faculties of Firmness, Aggressiveness, Combativeness and Secretiveness and too large faculties of Parental Love and Benevolence.

This leniency with children develops in them Secretiveness and Destructiveness to excess, making them impudent not alone to one another but to the very father or mother who are too indulgent with them. The result is that if there happens to be one child who has inherited a predominance of good qualities, feeling kind-

ly toward all—cannot endure deceitfulness and impiety in principle—such an one will be imposed upon by all the rest and will leave home at an early age to be freed from the unbearable conditions, hoping against hope, to find harmony **somewhere** in the outside world, and even **that** is a disappointment for the outside world is also made up of other families similar to one's own and with no more inclination to be decent with one another.

In large families or small ones too, it is a rare exception to find perfect harmony, but when we do find it what a beautiful sensation—a soft, peaceful, angelic atmosphere pervades the whole household and surrounds you the moment you enter such a home, but when you visit the other kind of a domicile the moment you enter it the stifling atmosphere of discord slaps you in the face with all of its thousand and one troubles that have been allowed to accumulate through too much laxity and perversion of judgment in the government of their children ever since they came into the world.

They have allowed each and every one who was born with a "chip on the shoulder" to continue so and enlarge upon the faculty of Destructiveness and Combativeness and Secretiveness until they are disrespectful to everyone with whom they come in contact, and who are ever ready to slap a brother or sister in the face with brute force, or, with a vic-

ious tongue which hurts worse than the physical force does.

When we take into consideration the selfishness and ingratitude that parents allow to dominate their own offspring in relation to one another and to themselves, is it any wonder that when the family grows up and seeks outside companionship that such children never manifest any graciousness nor benevolence nor altruistic principles towards others?

It does seem that almost the entire human family are now, in this day, traversing this earth with "a chip on the shoulder" without a kind thought for anyone.

All this can be avoided and prevented if parents are so **persistent** in using as much judgement in the creation of their own children as the animal raiser is in procuring good stock to prevent deterioration and disease in the herd.

PARENTS' RESPONSIBILITY IN DEVELOPING MIND FACULTIES.

The purpose of this little book is to ingratiate into the minds of its readers, the speediest solution for progression in spiritual, social, educational and industrial life.

In our opinion, after we have sufficiently enlightened the present generation upon the advantages to be gained from an accurate understanding of the "know

how'' to read heads and faces ''on sight'' the rest belongs to the parents of the newly-born and the unborn generations to come.

Of course the parents must first have the **location** of each one of the forty-three faculties accurately established in their own mind, also the correct function of each, before they can cultivate some faculties that are too deficient, and reduce undesirable ones that are too much developed at the beginning.

The time to do this re-moulding of faculties in children is at that stage of their first recognition of the meaning of expression on the face and of sweet baby talk from the mother, in order to produce speediest results, and there can be no ''breathing spells'' or vacations until the work is accomplished, else it would be useless, utterly useless, to begin it at all.

If a child would soon demonstrate selfishness and a disposition to be piggish with playthings and good things to eat, it would indicate large Destructiveness, Combativeness, Acquisitiveness, and very small Benevolence, Conscientiousness, Spirituality and Friendship, and to rebuild these faculties desirable to the parents, one would have to relate to the child stories of a kind that would leave thoughts upon the little mind, just before the lullaby to sleep, that would produce activity upon the faculties you wish to develop, and reduce the flow of blood to the undesirable organs, thereby giving growth

in the one, and a corresponding depletion in the other direction.

The blood always rushes in excessive quantities to the parts most in action, and when selfishness is the most active the faculty of Benevolence has hardly enough blood within its limits to sustain the life of it, and the diligent application of our method by the parents is the only way to divert the flow of blood into the deficient part of the mind, for rebuilding and nourishment.

Every child in school ought to be learning the lessons of how to "see for themselves" dishonesty in others, for self-protection all through life. **No other study** is so necessary for the defense of a child's best interests as they grow into maturity to battle with the rest of the world. And every parent ought to demand that such study should be taught in public schools. If taught properly, they would be exceedingly interested in the work, and **no one** can deny the inestimable value of it.

PRE-NATAL INFLUENCE.

Let us now go back to the very beginning—to the pre-natal condition where all improvement in the human race should first commence, and try to use at least as much good judgment in the new creations of our own flesh and blood, as the stock-raiser does with his pigs, calves and colts.

We are quoting from an article upon this subject that came to our notice with-

in the last year, in order to effectually impress upon the minds of young people, how such wonderful things in nature can be accomplished with a certainty of satisfactory results.

"A young couple had entered upon the marriage relation, who were both singularly plain looking, and came from very plain even coarse-looking families. The woman in particular was of coarse type, very high cheek bones, sunken eyes and angular form. Her husband was of small stature, receding forehead, muddy complexion and hair of indescribable color.

But in spite of all these perverse conditions, they mutually determined to experiment with nature, conscientiously and religiously hoping for marked improvement above themselves.

They had married, not from passion, not from ambition, but from a deep respect for the real worth of the other. They realized the sacredness of fatherhood and motherhood, and so regulated their lives, that if children were born they should so nearly as possible come up to the standard of their ideals.

The mother, on finding herself in a gestatory condition, began to think of the foetus as a girl, and to dream of it as a girl; and two pictures of her ideal of sweet young girlhood were always where her eyes could fall upon them when she was resting. At her work she had books of poems near, when she could read a

little at a time and catch a beautiful thought.

She would refuse to witness exciting scenes or listen to that which was unpleasant about her neighbors.

All newspapers which contained reports of the sins and crimes of the people she ignored and placed in the hands of her husband, to read her only the pleasant and progressive thoughts. All new achievements in art and literature were related with delight. The husband was intensely devoted to every wish that she desired, and all was love and happiness every hour of their lives, as they waited in sweet expectation of the eventful day.

This couple were poor, but they wished to know for a certainty if good antenatal conditions could bring about desired results. The mother did not wear out her nerves fretting over the uncertainties of travail, nor work upon an extravagant wardrobe for the little one, that they could not afford. Thus the months sped away until the beautiful crown of motherhood rested upon that homely woman. And such a crown!! The child was so perfect in form and features as their minds could conceive of, and when the sunshine of intelligence began to beam from those eyes, blue as the heavens, and the mouth began to question, it was as though a superior spirit guided it.

In the years following, as she grew into a young lady, her sweetness of disposition, beauty of person and high intel-

lectual attainments made her many friends, and she married one of the finest men known in society , but **their** wedded life was on a very different plane from that of her own parents.

She now lived in the fashionable world, with very little or no thought of the little souls that would be ushered into life, absolutely indifferent to and ignorant of the beautiful influence under which she herself was created—ignoring even the simplest rules of health in her coming motherhood.

And what was the result but the most depressing and heart rending consequences that could be thought of ! ! !

The first child—a girl—inherited the coarse features of five generations back—not an element of the mother's delicate beauty, and disposition. Deep set, black, beady eyes, coarse, straight black hair and angular form were strongly apparent."

What can one think when experiences of this nature have actually taken place? Isn't the study of human souls and human heads and human faces worth considering at all, not even so much as the rearing of the brutes in the field?

Are we never, as the children of one great Supreme Intelligence, going to elevate ourselves to higher thoughts, worthy of Him who created us?

When we consider what the real object of life must be, we wonder if all have some mission to perform, and if what we

do and what we neglect to do, are one and the same thing in the vast scheme of existence?

MAN'S NEGLIGENCE CONCERNING HIMSELF.

Mankind throughout the ages, in spite of setbacks through world catastrophies, and his criminal ignorance and neglect of his own best interests has progressed, showing nature's constant effort through evolution to improve the species, and it is staggering to contemplate what man might be to-day, if he had studied and developed **himself** as he has all resources of nature, aiding with all his energy in the improvement of the grains and the fruits and even the beasts of the field.

Is man so egotistic as to consider himself **above** progression, or, does it prove that he is only in his infancy and can not comprehend the real purpose of his creation?

If all, in reading this work, are henceforth inclined
To discard old ideas and better ones to find;
If new ways for progression will occupy the mind
For the good of one's self and the rest of mankind,
Our mission will succeed; we have written not in vain
For progress of human life upon a broader plane.

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